

La Vie Seint Edmund Le Rei

An Anglo-Norman Poem of the Twelfth Century

BY

DENIS PIRAMUS

A DISSERTATION

PRESENTED TO THE FACULTY OF BRYN MAWR COLLEGE
FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY

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FLORENCE LEFTWICH RAVENEL

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THE JOHN C. WINSTON CO.
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INTRODUCTION.

The author of *La Vie Seint Edmund le Rei* alludes to himself twice in the poem as Denis Piramus; but neither he nor his work is referred to by any other writer of the Middle Ages. The existence of the shorter lyric productions to which he lays claim, the "Serventeis, Chanceonettes, Rimes, Saluz," is attested only by his own word.

The only manuscript in which his work is preserved was found in 1838 in the British Museum, by Francisque Michel. In his *Rapport à Monsieur le Ministre de l'Instruction publique* (II, p. 258 seq.) he described the manuscript and printed an extract from the beginning and one from the conclusion of the poem, and until very recent times all that was known concerning Denis or his work was gathered from these lines.

For many years every student or critic who turned his attention to Marie de France or to the unknown author of *Partenopeus*, quoted from *St. Edmund* the lines referring to the author of the *Lais*, or those beginning[1]

"Cil ki Partenope trova"

and drew from them evidence to confirm his own opinions or discredit those of his opponents; but no one studied Denis' work as a whole, or thought it worth while to ascertain the real purport and connection of the much quoted couplets.

One theory was built upon the misquotation of certain lines, and was supported in all seriousness by scholars of reputation. I refer, of course, to the hypothesis that Denis Piramus was the author of *Partenopeus*, an opinion first expressed by Francisque Michel (*Rapport*, 1838, pp. 250 *et seq.*). Duval (*Histoire littéraire de la France*, Paris, 1838, Vol. XIX, pp. 629–648) accepts this assump-

[1](cf. *St. Edmund*, lines 25-50.)

tion without question, as does also Paulin Paris (*Manuscrits français de la Bibliothèque du Roi*, Paris, 1840, Vol. III, pp. 72–87). As late as 1876, Kölbing (*Beiträge zur vergleichenden Geschichte der romantischen Poesie*, Breslau) alludes to Denis' authorship of *Partenopeus* as to an admitted fact, and Chevalier (*Répertoire des sources historiques du Moyen Age*, Paris, 1877) saw no reason to reopen the discussion.

However, even before the publication of the *Life of St. Edmund*, this theory had been abandoned (cf. G. Paris in *Rom.* IV, p. 148). Indeed, a superficial examination of the two works should suffice, one would think, to remove every doubt; for a stronger contrast can scarcely be imagined than that between *St. Edmund* and *Partenopeus de Blois*. The latter is one of the most charming, picturesque and frankly pagan of Old French romances, and its author allows himself flights of fancy and extremes of realistic description which would have been impossible to Denis at any period of his career.

Even without regard to the internal evidence in the case, the hypothesis of Michel must remain one of the curiosities of literary interpretation, for it is based upon the omission of certain lines from the text, and the arbitrary juxtaposition of others which, in the original, have no connection, but form parts of separate paragraphs. Line 6 of *St. Edmund* says:

"Jeo ai nun Denis Piramus"

This is followed by eight lines in which the author speaks of his advancing years and the change of heart which has induced him to undertake his present task; and then, at the opening of a new paragraph, he writes:

"Cil ki Partenope trova,
E ki ces vers fist e rima,"

and proceeds to characterize, in terms of mingled admiration and disapproval, the work of an author whose name he either did not know or did not choose to mention, but which was manifestly not his own. If we bring

together the three lines cited, and omit the middle and end of the passage, a certain plausibility is gained for the hypothesis, and the followers of Michel seem to have read no farther, and asked no embarrassing questions.

But this is not the only false impression to which Denis' introductory lines have given rise. His evidence is cited in another literary controversy.

In lines 35–48 of our text, Denis alludes to Marie de France as the author o. the *Lais*, but makes no mention of the *Fables* nor of the *Espurgatoire Seint Patriz.* The latter omission might be easily explained if, as we suppose, Marie's latest work had not appeared when Denis began the *Vie Seint Edmund;* but that he should ignore the existence of the fables, seems to demand justification. One reason for this silence readily suggested itself to scholars who were concerned, not with Denis Piramus, but with Marie de France. If Denis does not refer to the fables, they maintain, it is because they were not yet written, and therefore it is evident that the *Lais* were Marie's earliest work, preceding the fables by at least five or ten years. It is in this order that they are placed by Gaston Paris (*Littérature Française au Moyen Age*, Paris, 1890. *Tableau Chronologique*, p. 248) and by Warnke in his edition of the fables, 1898 (Introduction, pp. 115–117). In 1895, however, Gaston Paris (*Rom.* XXIV, *compte rendu*, p. 295) abandoned his former position, and for reasons which seem to me conclusive, restored Marie's works to their more natural order.

A closer examination of the introduction to the *Life of St. Edmund* would have promptly disposed of Denis' testimony in this question. For is not Denis' object simply a comparison between these two authors, who wrote to amuse, and himself who had in view the edification of his hearers? As he says (lines 59–63):

"Si vus volez entendre a mei,
Jeo vus dirrai, par dreite fei,
Un dedut qui mielz valt asez
Ke ces altres ke tant amez."

And again (lines 67–71):

> "Um deit mult mielz a sen entendre,
> Ke en folie le tens despendre.
> Un dedut par vers vus dirrai,
> Ke sunt de sen e si verrai."

Partenopeus and the *Lais* of Marie are to Denis Piramus representatives of that romantic and erotic literature, against which was directed the influence of the Church, soon to triumph in the reaction of the thirteenth century. He may well have been acquainted with Marie's fables and yet have avoided all allusion to them here; for though fables are technically fictitious, they have always a didactic intention, and a reference to them in this connection might have weakened the force of his argument.

The complete edition of Denis' authentic work, which should clear up all these misapprehensions, was slow in making its appearance. Finally, in 1892, *La Vie Seint Edmund le Rei* was published as part of the *Memorials of St. Edmund's Abbey*, a collection contained in two quarto volumes of the Rolls Series, and edited by Mr. Thomas Arnold. We have no reason to question Mr. Arnold's qualifications as an historian; his introduction contains valuable and interesting material which I have been glad to utilize. But his numerous errors, both in reading and in interpreting the manuscript, lead us to the conclusion that he is but scantily equipped for editing an Old French text. (Compare the *Compte rendu* by Gaston Paris, in *Romania* XXII, p. 170.)

After alluding to the fact that nothing had been known hitherto of the work of Denis Piramus except the extracts printed by Michel, Paris adds:

"Il est d'autant plus regrettable que l'éditeur soit aussi peu préparé à sa tache. Son édition est encore plus mauvaise que celle de Garnier, parue dans la même collection, dont nous avons rendu compte il y a quelques années. (XVIII, p. 314.) Les fautes de lecture et de ponctuation abondent dans le texte, les fautes d'inter-

prétation dans le glossaire. . . Il va sans dire que l'éditeur, incapable de comprendre le texte qu'il publiait, n'a même pas tenté de corriger les nombreuses fautes que renferme l'unique MS. de la *Vie Seint Edmond.*"

As examples of Mr. Arnold's false reading of the MS., I refer to line 260: MS. *algent*, Arn. *a le gent;* 196: MS. *ateinstrent*, Arn. *atemptrent;* 198: MS. *doterent*, Arn. *docerent;* 274: MS. *desrayner*, Arn. *defrayer;* 320: MS. *desrey*, Arn. *defreie;* 449: MS. *irra*, Arn. *ura;* 55: MS. *ires*, Arn. *tres;* 362: MS. *resceyvre*, Arn. *rescuyvre*.

When a correction of the text is obviously necessary, Mr. Arnold in a number of instances neglects to make it, leaving the unintelligible word or construction as it stands, *e. g.*, line 61: *milez* for *mielz;* 9: *creire* for *treire;* 89: *quns* for *quens;* 445: *regum* for *regiun;* beside the many cases where the rhyme or metre calls for some small emendation, *e. g.*, line 9: *teles* for *tels;* 60: *dreit* for *dreite;* 61: *valut* for *valt*, etc.

As examples of emendations, where the manuscript has evidently the correct reading, I cite line 758: MS. *leire*, Arn. *terre;* 534: MS. *cresance*, Arn. *creance;* lines 1025–26: MS. *doune*, *abandoune*, Arn. *donne*, *abandonne;* etc.

The following are a few examples of Mr. Arnold's conjectures, definitions and glossarial notes: MS. ll. 705–706. (Arn. ll. 703–704):

Si est il feit le reis di mey,
Ki iesqu ci ay été rey! [1]

Cf. *Glossarial Notes* p. 398: "The natural order of the words is changed: 'All is over with me the king;' unless *reis* = *campaign* is intended, in which case the meaning would be: 'my career is ended'. But Prof. Atkinson is of the opinion that the first is the more probable explanation."

Note on line 1576, (Arn. 1578) p. 399: " 'A tut dis mes'. This is another tag, padding to fill up the verse

[1](N. B. I quote the MS. as it stands.)

and round the rhyme. See *dis* and *mes* in the Glossary." And under *dis* in the Glossary we find: *dis* = 10; *dis* = word, with reference to the above passage.

Lines 355–360, where the MS. reading is evidently corrupt, (cf. text criticism below) Mr. Arnold disposes of the passage as an example of *anacoleuthon*. (*Glos. Notes*, p. 398.)

For definitions I refer to the following: *defreyner* (MS. *desreyner*): "to open, to free oneself from restraint;" *defreier* (MS. *desreier*): "to trouble oneself;" *altre* (in the phrase, "*tries un tries altre s'enveit*," 1. 3569): the editor simply places an interrogation point after this word.

Of Mr. Arnold's conjectures as to the meaning of unfamiliar words, I will cite only one: l. 3878:

"Tant par ert encrisme felun."

In the footnote we find the following: "'Crisme': Does this refer to the story told by Malmesbury of the sullying of the font at Ethelred's baptism?" (p. 246.)

Line 158 of the MS. is omitted in the Arnold edition, and the former half of line 229 is connected with the latter half of line 330, making a line without either meaning or rhyme.

SOURCES OF LA VIE ST. EDMUND.

As the chief sources of the work of Denis Piramus are included among the *Memorials of St. Edmund's Abbey*, and published in the first volume of the collection, it will be needless to go into detail on this point. I merely give, for the sake of completeness, a summary of the facts known concerning these sources, with such comments as seem necessary, referring the reader to the documents themselves, and to Mr. Arnold's Introduction.

The principal sources from which Denis Piramus drew the material for his *Vie Seint Edmund*, are:

1. *De Infantia Sancti Edmundi*, in Latin, by Galfridus de Fontibus, composed between 1148–1156 (cf. *Memorials*, Vol. I, pp. 93–103; and *Int.* pp. XXXIV and XXXV).

2. *Passio Sancti Edmundi*, by Abbo of Fleury (d. 1004) (cf. *Memorials*, Vol. I, pp. 26–92, and *Int.*, pp. XXVIII and XXIX), written about the close of the eleventh century.

3. At the close of the introduction, where Denis gives a brief history of the Saxon conquest of Britain, and the retreat of the Britons into Wales, with a parenthetic account of the treason of Hengist and Horsa, he follows Geoffrey of Monmouth, *Historia Britonum* (Bk. XII, 15, 16, 19; Bk. VI, 15, 16, 10).

Beginning with line 433, Denis follows the *De Infantia*, or, according to Mr. Arnold's conjecture, an English version of Galfridus, as far as line 2000. Cf. Arnold's note on line 3268, where Denis says:

> "Translate l'ai desque a la fin,
> E del Engleis, et del Latin."

"It seems therefore," says Mr. Arnold, "that there must have been an English version of the *Infancy* lying before him, which is not now extant. This English Life may perhaps be indicated by someone among the titles of the works on the Edmundian story, not now existing, which are written on the margin of MS. Bodl. 240 (*Memorials*, p. XVI of Introduction), *e. g.*, the book of *Bliburgh* or *Alia Legenda*, or *Nicholaus of Warengford*, or *H. Norwicensis* (p. 228, footnote)."

This suggestion of Mr. Arnold has in its favor only the expression used by Denis himself, as no English version of the *Infancy* is known. Even if Denis had access to certain English sources, I should be inclined to believe that he handled his material with a certain freedom. Some of the most interesting passages in *St. Edmund* are those in which the author, while following the general outline of his original, alters the details, greatly to the advantage of the effect.

The long account of Edmund's voyage, moreover, is not found in Galfridus nor in any known source, and this recalls a statement of Sir Thomas Hardy, quoted in Arnold's Introduction (Catalog. 1107; cf. *Memorials*, Vol. II, pp. 18–26) to the effect that Denis Piramus composed his *St. Edmund* to amuse the king and his nobles during a long journey by sea. Certainly the wealth of detail with which Denis describes every episode of the voyage, and the knowledge of nautical and geographical terms which he displays, seem to imply that he had himself at some time in his life accomplished the voyage he attributes to his hero.

From line 2000 to line 3268, the *Passio* of Abbo is the only known source. The principal differences between Denis' treatment of the story and that of Abbo are:

1. The account of the partition of Britain between Saxons, Jutes and Angles, including the glowing description of East Anglia, form part of Abbo's introduction. Denis has inserted this passage between his sketch of British history and the opening of Galfridus' *Infancy*. If we may attribute this rearrangement (to which Mr. Arnold makes no allusion) to Denis himself, it shows considerable skill in the ordering of his material.

2. The motive which induced the invasion of the Danish brothers, as given by Galfridus and adopted by Denis, is sheer malice combined with envy of the bloodless conquest achieved by their young neighbor. Denis makes no allusion to the version of Abbo, written from an intensely clerical and theological point of view, according to which Inguar and Hubbe are messengers of Satan, sent to tempt the servant of God. (Cf. Abbo, *Passio*, p. 8, *Memorials*, Vol. I.)

3. Inguar does not, according to Abbo, summon Edmund to renounce his faith, nor even to yield up all his treasures, but merely to divide his possessions and rule as Inguar's vice-gerent. Such moderate conditions could give his hero scant claims to the crown of martyrdom. and naturally Denis, or his unknown source, modi-

fied the story to meet the requirements for sainthood. Moreover, in Abbo's account, Edmund does not refuse at once and without qualification, to accept the invader's terms; he only stipulates that before he, a Christian king, shall swear allegiance to Inguar, the Dane shall become a Christian.

The account of the miracles of St. Edmund, which forms the second part of the poem, is based upon the *Liber de Miraculis Sancti Edmundi*, of Herman, Abbot of St. Edmund's Abbey (cf. *Memorials*, Vol. I, pp. 26–92; also cf. Introduction, pp. XXVIII). From Herman comes the account of events succeeding the martyrdom of St. Edmund, the chronology of the kings of East Anglia, etc., to line 3937, where begins the history of Sweyn's invasion.

From this point Denis makes use of sources quite unknown (cf. Arnold's edition, p. 240, footnote), perhaps simply the oral traditions with which he was familiar. The manuscript breaks off with line 4030, and the story of the treason of the four earls in the reign of Ethelred is left incomplete.

HISTORICAL FOUNDATION AND LATER DEVELOPMENT OF THE LEGEND.

All that is known of St. Edmund is comprised in a few lines of Ethelwerd's Chronicle, of Asser's Life of Alfred and of the Saxon Chronicle.

There was a Saxon king of East Anglia who bore that name and reigned in the ninth century (the accepted date of the martyrdom is 870 A. D.). King Edmund was attacked by the Danes, and, according to the historical version, fell in battle defending his throne. (Cf. *Ethelwerd's Chronicle*, Bk. IV, Chap. II, in *Six Old English Chronicles*, p. 26; Bohn's Library, London, 1875; Asser's

Life of Alfred, *ibidem*, p. 54; also *Two Saxon Chronicles*, p. 71, Plummer, Oxford, 1892; and Memorials, Vol. I, Int., pp. 18–21.)

The legend as we have it in the work of Denis Piramus, has not yet assumed its final form. In its later development, not only is Edmund sprung from the royal stock of Old Saxony, but his father and mother are both named: Alcmund and Siward. The date 841 is assigned as the time of his birth, and Nuremberg as his native city.

Moreover, the later versions assign another motive for the Danish invasion. Lodbrok, it is said, the father of Inguar, had already visited England *incognito*, and having, by his superior marksmanship, excited the jealousy of Bern, Edmund's chief huntsman, was treacherously slain by him in the forest. The guilty Bern (as we see, he is no longer the son of Lodbrok) condemned by King Edmund and set adrift upon the ocean, was borne by the winds and waves to Denmark; and once there, he gave a false account of Lodbrok's death, incriminating Edmund, and thereby arousing against the holy king the implacable hatred of Inguar and Hubbe, Lodbrok's two sons.

In its completest form, the legend of St. Edmund is found in the *Curteis Register* (Wm. Curteis, Abbot from 1429 to 1457). Cf. *Memorials*, Vol. I, Int., p. XV; also Horstmann's edition of *Nova Legenda Angliae*, Oxford, 1901. App., pp. 573–688.

METRE.

La Vie Seint Edmund is written in octosyllable rhymed verse, rhyming *a a*, *b b*, *c c*, etc. The metre presents those peculiarities which distinguish the versification of insular poets from that prevalent on the mainland at the same period. Denis Piramus seems to have been neither more nor less remiss than his fellow coun-

trymen in the observance of metrical rules; and though there is a relatively large number of irregular lines in the manuscript, yet a considerable portion of these can be corrected by a slight emendation of the text, and are therefore to be set down to the account of the copyist.

Among the licenses admitted by Anglo-Norman usage, we find the following (Cf. Suchier, *St. Auban*, pp. 33–37; Koch's *Introduction to Chardri*, pp. 41–42; Rolf's *Adgar Legenden*, *Romanische Forschungen*, Vol. I, pp. 193–200):

a. Elision of atonic *e*:

1. Pretonic (before consonant or in hiatus):—

De sage rei (e) bon justiser 716
E recov(e)rer vostre comfort 867
Ke lenfant namen(e)runt nient 960
Li decol(e)ur si fu irez 2472
La meite del host i men(e)reit 2091

2. Posttonic:—

De Bur(e)s qui encore est assise 1775
En ceste ter(e) lenfant menames 1678
Car il murust en tel(e) creance 748
Ke lalb (e) del jur fu escrevee 1404
E de sa vi(e) traist a la fin 755
Tel(e) dignete aveit la cit 1774

3. In the termination *ent* of verb forms:—

Tant cum il fur(e)nt, ceo mest avis 1351
Kant la nef avei(e)nt aprestee 1383
Bon vent avei(e)nt e bien portant 1459
Pur ceo le fesei(e)nt sujurner 1591
Iluc le fesei(e)nt curuner 1761
Quil avei(e)nt en lur companie 1915

b. Double vowels and diphthongs contracted when necessary:

Pur nus e pur nostre raanceun 2372
Pur la vergoine quil unt eu 1995

Remark: On the other hand, diphthongs and atonic *e* have often their full syllabic value:

Kal tierz jur unt Frise veüe 1411
Ke Jesu nostre salveür 2321
Cest repons que as ci oï 2328
Cume le membre Jesu Crist 2357
Ke le reis sucurs nen oüst 2189

c. Contraction of pronouns and particles:

Jeo le vus dirrai, sempres maneis 3280
Quil pais mist devers Galerne 134
Ne saveit daltre, ceo est le veir 199

d. It is frequently possible to correct the six and seven syllabled lines by the restoration of an atonic *e*, or, in the case of lines of nine or ten syllables, by the elision of this *e*. In a few instances, where a simple verb has been substituted for a compound, the metre may be made right by the restoration of the prefix:

Ke assemble les puisse [re]treire

In my correction of the text I have, as a rule, adopted only such forms as are supported by other examples in the MS., or by the requirements of both metre and sense. Not all the irregular lines, however, will yield to such treatment. There remains a relatively large number of seven syllabled lines, both masculine and feminine, a smaller number with nine, and a very few which cannot be made to count more than six syllables. The few ten syllabled lines of the manuscript can all, I believe, be reduced to eight or nine.

Examples:

1. Seven syllables (feminine):

E trop ai use ma vie 3
En peche e en folie 4
Kil tel ore lur tramette 1441

2. Seven syllables (masculine):

Seit of mei e si aït, 24
E les vers sunt mult amez 33
De trestuz ses pechez net, 662
Tantes lances truncuner 3758

3. Nine syllables:

Le rei Suain veit quil nad nul ados, 3823
Iluc li prist maladi(e) si grant, 643
En maladi(e) dunt apres murust, 872
Tant cum il vesqui, si pout bien estre, 3730

4. Six syllables (masc. and fem.):

E li grant e li mendre 3270
Quil mustre sa pussance 3635
Kant de li sen ala 1001

5. As I have said, the ten syllabled lines can be reduced to eight or nine (cf. under nine syllables): *e. g.:*

Denis Piramus quil(ad) translate 3279

Here it is evident from the rhyme word (baratte) that the present tense is intended.

LITERARY VALUE.

Like any other document of unquestioned authenticity, *La Vie Seint Edmund* is of interest to the historian and to the student of language; but has it, as mere literature, any claim upon our attention? Is it at all worthy of a place among those literary productions which have come down to us from the same period and in the same tongue?

In his introduction, Mr Arnold characterizes the style of Denis as "earnest" and "copious" beyond that of most writers on similar themes. The justice of the epithets is indubitable, but they ought not, perhaps, to be employed in an unreservedly complimentary sense. Earnestness is indeed a virtue, but to one who has toiled through the four thousand lines of *St. Edmund*, its "copiousness" will scarcely seem altogether commendable. For indeed Denis carries the habit of repetition to an extreme seldom reached even by a mediæval poet. Each episode is recounted at least twice, and with a tasteless

emphasis, a wearisome iteration that quickly chills whatever sympathy his story may have aroused. In the very first lines we have an example of this peculiarity:

Mult ai use cume pechere,
Ma vie en trop fole manere;
E trop ai use ma vie
En peche en folie.

The habit grows as the work progresses, until it may be affirmed that two thousand lines would have sufficed to tell St. Edmund's story, with greater clearness and better effect than Denis has achieved in more than four thousand.

Perhaps, however, we should not be too severe with Denis for all these duplicated passages. The poem is evidently intended to be recited, or to be read aloud, as the frequent appeal to his audience would indicate, and even in an age when books were rare and difficult of access, the reader may have found his hearers often drowsy and inattentive. When, then, some of the more impressive passages failed of their effect, it is not improbable that the author, or some ambitious copyist of later date, may have added other and more detailed versions to emphasize the original story. Some such supposition is necessary to explain the length to which certain episodes are drawn out; for example, the account of the Roman lady's vision, which is first told by the author and then, almost without variation, put into the mouth of the lady herself (lines 1115–1294). Other illustrations are not wanting, the most conspicuous being the story of the martyrdom, where the verbiage befogs the mind of the reader and obscures the outlines of the narrative.

On the other hand, if we would do justice to the work of Denis Piramus, we must compare it with other saints' lives and edifying tales of the same period. Written almost at the end of the Twelfth century, there lingers in the work of Denis something of the epic tone, of that combination of boldness and *naïveté*, of manly daring

and childlike credulity, which is the distinguishing note of the *Chanson de Geste*. In spite of his pacific theme, Denis loves to sing of arms and heroes, of long voyages across perilous seas in search of new worlds to conquer. There are not fewer than three such voyages recounted by him, in more or less detail, while raids, sieges and massacres are scattered thickly through his pages and always dwelt upon with keen relish.

As to the form of his work, there is little to be said, aside from the technical considerations of metre and rhyme. His verse is the verse of his time and of his country, the vehicle in which have come down to us romances of chivalry and legends of saints. Denis is no inspired poet; he is at his best, and that rarely enough, only a writer of graceful verse. No doubt his earlier experiences and courtly training were not without their effect upon his style and his point of view; and though not one verse has come down to us of those "*rimes*," "*saluz*" and "*serventeis*," which he professes to have composed, yet we may catch sometimes, in the midst of his graver work, an echo of their lighter tone. In his introduction, where he is addressing an audience made up of his social superiors, he gives evidence of a tact and lightness of touch not unworthy of a contemporary of Marie de France.

Again, in the episode of Offa's visit to the Saxon king, the picture of the young Edmund, growing up at his father's side, in the exercise of all courtly and Christian graces, is not badly done, although the ideal of Denis is distinctly priestly rather than chivalric. In particular, the scene of parting between the old king and the boy has a freshness, a warmth of simple human feeling, which we certainly do not find in the ponderous phrases of the Latin original.

The story of the landing of Edmund on the shores of his unknown kingdom is worthy of note, as it is one of the author's rare, and in this case not unsuccessful, attempts to portray natural scenes and objects.

'Quant Seint Edmund fu venuz
A tere, e hors del nief eissuz,
En une planesce acceptable
E bele e verte e delitable,
De liez la mer en oreisuns
Chei li ber a genuilluns,
E preia Dieu pitusement
Pur le païs e pur la gent.

. . . .

Ses hommes li amenent devant
Un palefrei, sueif amblant.
Si cum le ber munter deveit,
Vers occident [re]garde e veit
E veit hors [de] la tere sailler
Dulces funteines, par aïr,
Od dulz curs, od clere gravele,
Nul ne poet choisir la plus bele:
Cuntre curent vers la mer,
Semblant funt de li welcomer.
Del liu dunt les russels sunt surs,
Jusquen la salse funt lur curs,
E isnelment se destendent,
Od duz murmure, en mer descendent."

(lines 1501-8; 1521-1534.)

In the *Vie de Seint Gregoire,* for example, we look in vain for lines like these; and the difference is not only in the century, but in the spirit of the author. The hero of Frere Angier is a mere abstraction, to whom the affections that bind the natural man to his fellows are but stumbling-blocks in the road to perfection. No reader of *St. Edmund* can question the sincere piety of Denis Piramus, nor his faith in the wonders he relates; and yet, compared with the puerile, often immoral, legends attributed to Adgar, the ideal set forth in the life and death of the English saint is sane and sober, pure and wholesome, and even the miracles ascribed to him seem akin to life and reality. Written at the close of the Twelfth century, Denis' work may be called in some sort a work of transition; but his standpoint is certainly not further removed from the romanticism to which we owe *Partenopeus* and Thomas' *Tristan,* than from the asceticism which brought forth such works as *St. Gregoire,* or the *St. Josaphaz* and *Les Set Dormanz* of Chardri.

I.

LANGUAGE OF THE AUTHOR AS INDICATED BY THE RHYME WORDS.

PHONOLOGY.

A. *Vowels.*

1. Free in tonic position:

a. Latin a > e before oral consonants: *laisse* (: lee) 173; *mer* (: justiser) 1653.

Orthographic variants of e are:

(1) ie: *nief* (: tref) 1451.

(2) ee: *regnee* (: devise) 168; *haitee* (: lee) 3942.

Remark: In the foregoing examples, the second e might be explained as ĕ posttonic. However, the orthography ee < a occurs frequently out of the rhyme. Cf. Language of Copyist, under free a: *greef* 158; *neefes,* etc.)

(3) ei: *melleies*: *espeies* 2755–6.

Remark 2: -aticum becomes *-age*: *sage*: *message* 3915.

Remark 3: a in -alis remains in *leal* (: *seneschal*) 1725; *real* (: estal) 732; rarely > el: *espiritel*: *hostel* 2857.

b. a + pal > ai often reduced to *e* especially medial: (1) e (medial): *mestre* (: *estre*) 31, 1953; *pes* (: *apres*) 431, etc. (2) *ai* (final): *verrai*: *dirrai* 69; (lais:) *verais* 38, etc.

Remark: Final ai < a + pal. has often the value of a true diphthong: *pais* (: *pis* 271, : *dis* 421, : *pris* 33, etc.). Beside *e, ei* is a frequent variant of *ai,* though rarely occurring at the end of a word : *retreire* : *fere* 1825–6; *feire*: *cuntreire* 3781. The three orthographies rhyme each with the others, apparently without restriction.

Remark 2: -ariu > -ier as in General Old French, the -ier being frequently reduced to -er in Anglo Norman. The frequency with which both forms (ier and er) occur in our text, both in and out of the rhyme, suggests that probably both sounds, as well as both orthographies, were familiar to the author.

Moreover, -ier and -er (< ariu, e and pal. + a) rhyme as a rule only with each other; not more than half a dozen examples are found where the -ier and -er rhyme with e < a: *bacheler*: *conquester* 187; *justiser*: *mer* 1553, etc. It seems possible that, though *ie* had ceased to be felt as a true diphthong, at the time when our text was composed, yet it may have had at times something approaching a diphthongal value, *e. g.*: *ye*.

c. Pal. + a > ie, often reduced to e, (cf. under -ariu) rhymes preferably with itself or with *ie, e* (< ariu or e).

d. a + free nasal > ain (written often ein) *vilain* (: *plain*) 2113; *faim*: *pain* 117; *luinteins*: *procheins* 1077; *Romeine*: *demeine* 1193.

Remark: (1) *celestiene* (: *ben*) 2313. This combination of pal + a + n > ien has usually two syllables (cf. 1293); (2) ain (< a + n) rhymes, as we see, with ein and ain (< e + n).

e. a + nas. + pal. > ain (for the different orthographies of n cf. under Language of Copyist, Consonant n): *Almaine*: *cumpaine* 3934; *chevetaine*: *cumpaine* 209.

2. A checked:

a. a remains before oral consonants: *quatre*: *cumbatre* 295; *colpasent*: *decolasent* 2434.

b. a + checked nasal remains, *e. g.*: *lance*: *demurance* 274–5; *enfant* (: *vivant*) 284; *an*: *ahan* 1095, etc. -ant does not rhyme regularly with -ent, cf., however, the word *talent*: *portant* 1459.

c. a + l + cons:

There is no rhyme that is absolutely conclusive as to the quality of this combination. However, as l is consistently written in the rhyme words, though often vocalized in the middle of the line, it seems probable that it has not entirely lost its consonantal value; *e. g.*: *halz*: *asalz* 234; *orientals*: *vassals* 169–70.

Ę.

I. Ę free in tonic position.

a. Becomes ie (frequently reduced to e) before oral consonants:

Of ie and e (< e) the same may be said as of -ie(r) and -e(r) out of ariu, and ie out of pal. + a. The two orthographies are used interchangeably in our text, but they rhyme preferably each with itself or with each other, rarely with e < a.

For examples, cf. 997, 2185, 3633, etc. (cf. under -ariu, pp. 18 and 19, also pal. + a, p. 19).

b. Ę + free nasal > ie: *e. g.*, *biens*: *riens* 493, 413; *bien*: *revien* 2211.

Very rarely we find the reduced form ie > e; but this is probably to be ascribed to the coypist: (*celestiene*): *ben* 2313. The forms *avent* and *revent* (635–6) are, of course, analogical.

c. Ę + pal. > i: *matire* (: *dire*) 28; pris (: avis) 1351; despist (: dist) 2165, etc.

Ę + pal. > e in *matere*: *artere* 2709.

Remark: *muster* (: *mariner*) 3161; here we have the familiar exchange of suffixes.

2. Ę checked.

a. Ę checked before orals and nasals remains: *estre* (: *mestre*) 32; *ancestre* 135; *Vent*: *supprent* 1381, etc.

b. Ę + l + Cons.

l is written consistently in the rhyme words, but as this combination does not rhyme with e + l + cons. from other sources, the quality of the *el* must remain uncertain: bels: dancels 475; *kernels*: *chastels* 229, etc.

Ẹ.

I. Ẹ free in tonic position:

a. Becomes ei before oral consonants: *veit*: *dreit* 785; *veie*: *desreie* 319–20; *veir*: *aver* 3333.

Variants of ei are: (1) e *crere* (: *arveire*) 77; *aver* (: *veir*) 613; (2) ai: *fai*: *lai* 2678. Ai is a very rare variant of ẹ, and though found once or twice in the rhyme may very well be due to the copyist.

b. Ẹ + free nasal > ẽi: *peine*: *demeine* 1875, 2533, etc.

(1) E is a rare variant of ei: *mene*: *demeine* 851; (2) i: *serin*: *demain* 1457; (3) ai: *plain* (: *vilain*) 2113.

c. Ẹ + pal. > ei : *reis* (: *curteis*) 3481; *rei* (: *mei*) 3335, etc.

d. Ẹ + l > ei (ai) : *vermeil*: *soleil* 1250; *cunseil*: *soleil* 1265.

Remark: It is worthy of note that ei < ẹ, including its variants, does not rhyme with ei, e or ai from other sources (e < a; e < ie; e, ei, ai < a + pal.; or ie(e) < pal. + a and -ariu).

Two rhymes only in our text appear to conflict with this rule, and they are susceptible of other explanation; namely: (1) *cuntreerent*: *armerent* 2064, where *cuntraire* may have passed over to Conjugation I (cf. *treier* = *traire* (3769 not in the rhyme) (e) *cerchir*: *veir* (2674) where the original cerchir may have passed over to Conjugation II. The frequent examples of *esteit*: *aveit* are analogical.

2. Ẹ checked in tonic position remains: *prist*: *conquist* (277), etc.; *entendent*: *defendent* 267; *gent*: *cointement* 254; *sens*: *purpense* 505, etc.

-ent occasionally written ant, when it rhymes with -ant: *talant* (: *portant*) 1457.

I.

I remains in all positions.

Ǫ.

1. Ǫ free in tonic position:

a. Remains before orals in *volt*: *tolt* 1787; *ovre*: *recovre* 2419, etc. Ǫ is particularly common in verb forms outside the rhyme.

b. Diphthongizes (alsǫ before orals).

(1) ǫ > oe: quoer: foer 1942.

(2) ǫ > ue (orthographic variant of oe, estuet: puet 1334.

(3) We find one example of ǫ > e, which is probably merely a reduction of oe, quer (: penser) 53. Outside the rhyme several cases of this reduction are found: nove > nef, 2060, also quer 233, 649, etc.

c. Ǫ > ue before free nasals; vesquens (: tens 4009: sens 3669; suens (: bons) 1855). Bons remains in orthography

even in tonic position; but this is probably to be ascribed to the copyist.

d. Ǫ + pal. > ui (reduced often to u). (1) ui in nuit (: tuit) 3307; ennui (: li) 1391; (2) u nut (: dedut) 1490, etc.

e. Before l, ǫ > oi (rarely written oe) voil: doel 153; oil: soil 2331, etc.

f. Before n, ǫ > uo (occurs but once) suonge: menceonge 29.

2. Ǫ checked in tonic position.

a. Remains before orals: mort: ressort 675; cors: dehors 3689.

b. Becomes u before checked nasals (sometimes written o): cunte (munte) 68; frunt (: sunt) 3393; omme (: Rome) 1133.

Ọ.

1. Ọ free in tonic position:

a. Ọ becomes u before orals: honur (: jur) 3497; dolur (: jur) 1537.

Remark: The orthography ou, though found frequently in our text, both in and out of the rhyme, is evidently due to the copyist. Ou was not in general use (as representing Latin o and u) until late in the thirteenth century (cf. Koch's Introduction to Chardri, p. XXVI).

b. Ọ + free nasal > un (for on cf. under ọ + oral above): draguns: leuns 1819; regiun: dun 1275, etc.

c. Ọ + pal. > oi (with ui as a variant): (1) oi: croiz: voiz 2393; (2) ui: tuit (: deduit) 3307, etc.

The forms glorie: estorie (1934 et al.) are characteristic of Anglo-Norman texts.

d. Ọ + n becomes oi (with ui as occasional variant) verguine: suessoine 1257; cf. the curious rhyme doind: Edmund 434, where the mouillation is lost and the diphthong apparently reduced.

2. Ọ checked in tonic position.

a. Before orals, o > u: jur: dolur 1537; entur 3169; segnur 3599; burc (: Gheniesburc) 3905.

b. Ọ + checked nasal > u, sometimes written o: Edmund: respunt 2717; sunt: mund 1807; parfunt: funt 3693.

Ọ + u > eu in deus (: vus) 1086.

U.

a. Tonic u free and checked remains before orals and nasals: plus (: nuls) 349; dreiture: mesure 1837; veue: neue 141; seur (: eur) 651.

Remark: u + l + s: rhymes, as we see, with u + s, so it would appear that in this combination, l had lost its consonantal value.

b. u + pal. becomes ui, often reduced to u, (1) in deduit (: trestuit) 571; (2) u: dedut (: nut) 1399.

AU.

Au free and checked becomes o before orals and nasals (before nasals written u): chol (: vol) 316; or tresor 911; clot (: mot) 743; hunte (: cunte) 86.

B. *Consonants.*

Of the consonants in the rhymed syllables, there is little to be said.

I. Dentals.

a. t final after a vowel falls: *lie*: *espandie,* 2526 (cf. also *fust* alternating with *fu*).

b. d final has the value of t (checked) and occasionally falls: *Edmun*: *mesprisiun,* 3294; *Edmund*: *amunt,* 3313, etc.

c. s + t.

In our text, s before t is still written in a large majority of examples, and, as a rule, when s is retained before t, we do not find st rhyming with t, *e. g.,* preterites in -st rhyme with each other or with words like *Crist, despist,* etc.: *prist, sist, fist, parmist*: *Crist* (cf. 3274, 2532, 2532, 2538, etc.).

Forms without s occur more rarely and rhyme with each other. The two exceptions to this rule are *fist*: *escrit,* 3469; *dit*: *requist,* 1969. The fact however that the same forms

occur with and without the s would seem to indicate that this letter had become silent before a consonant.

d. s and z are, as a rule, kept separate in the rhyme words, z being used as an equivalent for cons. + s; however, I find *forz*: *cors*, 2665; also *sutilz*: *ustils*, 3127; *gopilz*: *cortilz*, 2111; where the l is perhaps silent as in *fiz*.

Remark: I find a few examples of the introduction of inorganic s: *vest* (: *lest*) 1364, also *cizt* (: *dit*) 1590.

II. Labials.

a. f + cons. often remains in orthography, though it was certainly silent: *amis*: *vifs*, 1652; cf. also *jolifs* and *joefnesse*, 17 (not in the rhyme); *poestifs* is written sometimes with, and sometimes without, f (: vifs, 1024: pais, 1029).

II.

MORPHOLOGY OF THE AUTHOR.

A. Case Flexion (Nouns and Adjectives).

The disorganization of the Old French system of case flexion, which was to become a characteristic of the Anglo-Norman dialect, has already made considerable progress in the text of Denis Piramus. It was however in its earlier stages, by no means so far advanced as we find it, for example, in the works of Chardri, or in the *Vie St. Gregoire,* which belong to the early years of the thirteenth century.

1. The s of flexion in nominative singular of nouns and adjectives remains:

a. In the subject: *li reis* (: *deis*), 479; *nuls* (: *plus*), 350; *vifs* (: *cheitis*), 2735, etc. Twenty-seven times in the four thousand lines of the *Vie Seint Edmund* (cf. 1465, 1819, 1846, etc.). Of these twenty-seven, all but three are assured by the rhyme.

b. After être: *reis*: *Engleis,* 107; *irez* (: *piez*), 2472 *esliz*: *berbiz,* 2479 (cf. 630, 759, 2538, 3007, 3082, etc.)—forty-eight times in the course of the poem. In all but eight examples the s is assured by the rhyme; in eight only the retention of s may possibly be due to the copyist, though the tendency of the latter, who is writing when case flexion had practically disappeared, would be rather to let fall, than to add the s (cf. 3361, 771, 1500, 3239, 1277, 887, etc.).

2. The s of flexion lost in the nominative singular (subject and after être):

a. s lost in subject: *meschyn* (: *pelrin*), 504; *chemin* (: *parfin*), 452; *enemi* (: *baili*), 14; *sene* (: *apele*), 438—(cf. 815, 1977, 3304, 2203, etc.)—forty-six times in our text. Fifteen of these examples are not conclusive, because the s might have been retained without destroying the rhyme; and fourteen belong to a class of nouns which, in

Old French, either did not assume the s, or assumed it later, by analogy:

(1) Old accusatives: *larum,* 1856; *felun,* 3900; *barun,* 3503; *traitur*: *pastur,* 2117–18; *vescunte,* 3525; *salveur,* 2321; *ome,* 3476.

(2) Old nominatives, where s of flexion is analogical: *sire,* 3304; *ber,* 2451; *lere,* 2087; nom. of homo: *hum* (um), 2176; *pechere,* 1; also *martir, frere* and *pere,* which were originally without s.

b. s of flexion lost after être: *acute* (: *reclame*), 1439; *sire* (: dire), 2253 (cf. also: 3202, 2509, etc., in all thirty-five examples).

Six of these examples do not consistently take s even in General Old French (see above and cf. 2253, etc.).

Remark: We thus see that the s of flexion in the nominative singular masculine was retained in a majority of instances in our text; while its fall is assured by a sufficient number of rhymes, to prove that the rule was not consistently observed even by the poet himself.

3. Nominative Plural.

The plural form seems to have advanced nearer than the singular to the stage of modern French:

a. Nom. plu. subject and after être: without s: (1) Subject, thirty-three times; (2) After être, nineteen times (cf. 136, 187, 287, 2063, 3131, 3895, etc.).

b. Nom. plu. masculine with s:

Subject and after être, fifty-six times (cf. 209, 363, 369, 427, 3293, etc.).

B. Conjugation.

1. *Present Indicative.*

a. *Weak Verbs.*

(1). Class I.

Singular:

1st person without e: *comant* (: *avant*), 708; *cunt* (: *Edmund*), 99; *mant*: *comant,* 1691–2.

3d person with e: *crieve*: *lieve,* 117–8; *envirune* (: *Hamtune*), 386; *devise* (: *Tamise*), 401; *conveie* (: *veie*) 607; *prise* (: *servise*), 503 (cf. also 1406, 1588, 1954, 2206, 3807, etc.).

3d person without e: griet (: dechiet), 703; also irregular verbs like *va* (: *a*) 1843; *vait*: *trait,* 2229, etc.

Plural:

1st person: -um (without s): *avum* (: *celerum*), 1680; *parlum* (: *varun*) 1780, etc.

2d person: -ez: *aves* (: *escutez*), 1638; *parlez*: *vantez,* 1971–2.

3d person: -ent: *alient*: *afient,* 211; *aturnent*: *sujurnent;* 1779–80 (also *vunt* (: *unt*), 151–2).

(2). Class II.

Singular:

1st person: -s: *languis* (: *amis*), 613.

2d person: -s: *quiers* (: *messagiers*), 2234.

3d person: -t: *apent* (: *gent*), 1422; *somunt* (: *Edmund*), 2343; *tolt* (: *volt*) 1787–8 (cf. also 3050, 1513, etc.).

Plural:

3d person: *requerent* (: *esmaierent*), 291.

b. *Strong Verbs.*

Singular:

1st person without termination: *ai* (: *trametterai*), 591; *vei* (: *rei*), 1643, 2248; *di* (: *issi*), 3320.

3d person: -t: *receit* (: *esteit*), 468; *veit*: *feit,* 530 (cf. 1524, 2430, 3141–2, etc.).

Plural:

3d person: -ent: *veient* (: *pureient*), 2395, etc.

2. *Imperfect Indicative.*

a. *Weak Verbs.*

(1). Class I.

Singular:

(a) 1st person: -oue (once only and that not in the rhyme, 1262).

3d person: -out: *penout* (: *pout*), 499; *parlout*: *sojurnout,* 1145–6; *sonout* (not in rhyme), 3162; *gettout* (not in rhyme), 1170.

(b) 1st person in -ei: no examples in rhyme.

3d person in *-eit*: *esteit*: *aveit,* 486; *amenteit,* 1858, etc.

Plural:

3d person: (*esteient*) : *viveient,* 2633; *demandeient*: *requereient,* 2649.

Remark: The imperfect of Class I is of rare occurrence in the rhyme, with the exception of the one word *esteit,* which rhymes regularly with the imperfect of other Conjugations. The form in ou occurs only in the instances cited above, but the few examples in the rhyme and probably those in the middle of the line, are due to the author. The copyist, unless a person of special culture, would be more likely to err in the other direction.

(2). Imperfect of Class II, and of

b. *Strong Verbs.*

Singular:

3d person: -eit, 1287, 1303, etc.

Plural:

3d person: -eient, 3359, 1157, 1177, etc.

The imperfect of *estre* is *ert* or perhaps sometimes *iert,* though the i of the latter form may usually be read: I < ibi.

3. *Preterite Indicative.*

a. *Weak Verbs (Classes I and II).*

Singular:

1st person: -ai, -i, ou, -u, 687–8.

3d person: -a, -it, -ut; *lava*: *aurna,* 3247–8; *vesquit*: *suffrit,* 3287; *parut*: *resceut,* 3243.

Plural:

1st person: -ames, -umes, -imes (cf. 1663–4, 1279–80, 1683–4).

3d person: -erent, -irent, (-urent) (cf. 381, 836, 3432–3, 3611–12, etc.).

Remark: Cf. also one example of Preterite in ie(t): *espandie* (: *lie*), 2526.

b. *Strong Preterites.*

Singular:

3d person: -ist, -t, -ust, -ut (cf. 559–60, 5512, 831–2, 1255, etc.).

Plural:

1st person: -ames, -imes, -umes (cf. 1675–6, 1683, etc.).

3d person: -rent (cf. 1593, 2819–20, 2145, etc.).

4. *Future Indicatives.*

Singular:

1st person: -ai (cf. 592, 2282, 2237–8, etc.).

3d person: -a (cf. 446–7, 1108, etc.).

Plural:

1st person: -um (cf. 859–60, 906–7, 1679, etc.).

2d person: -ez (cf. 3953–4, 2270).

3d person: -runt (cf. 213–14, 1057–8, etc.).

5. *Conditional.*

Singular:

3d person: -eit (cf. 2196, 2289).

Plural:

3d person: -eient (cf. 1597–8, 2671–2, etc.).

Subjunctive Mood.

1. *Present.*

Singular:

1st person with e: *repente* (: *entente*) 9.

3d person (1) without e: *ait,* 24; *doint,* 534; *port,* 1408.

3d person (2) with e: *tramette* : *mette,* 1441–2; *maintienge* : *mesavienge,* 1621–2.

Plural:

2d person: -ez: *puissez* : *conoissez,* 589–90; *creez* : *reneiez,* 2273–4.

Imperfect Subjunctive.

Singular:

1st: -sse: *eusse* : *pusse,* 4029–30.

3d person: -st: *oust* : *poust,* 2189–90.

Plural:

1st person: -um: *realisum* (: *returnerum*), 1662.

2d person: -ez: *alisez* (: *deverez*), 1244.

3d person: -isent, -asent: *colpasent* : *decolasent,* 2443–4; *cerchasent* : *menasent* 3589–90; *espandisent* : *occisent,* 2341–2.

Infinitives.

The verb *chercher* appears once as *cerchir* : *veir* (< verum), 2574; *blancheier* : *graveir,* 3994; the verb *venir* appears once as *vener* : *oyer,* 2865–6; *escorchier* : *neir,* 3371–2. Though these forms occur in the rhyme, they are all probably errors of the copyist.

Pronouns.

a. Personal disjunctive: (1) *mei,* 59, 647; (2) *tei,* 1064; (3) *li* and reflex, *sei* are frequent.

b. Possessives: (1) *li mien,* 571; *as suens,* 1855.

Pronominal forms take the place of adjectival, but not in the rhyme: cf. *la mei amur,* 542; *li mien ceptre,* 732.

LANGUAGE OF THE COPYIST.

The study of the language of the copyist, to whom we owe the only remaining manuscript of *St. Edmund,* reveals certain peculiarities distinct from those of the author.

I.

Phonology.

A. *Vowels.*

A.

1. Free in Tonic Position:

a. a > e before oral consonants:

Beside the orthographic variants of e < a, found both in and out of the rhyme (cf. Language of Author under a), we find one example of a > i : til < tale, 655.

Examples of the other variants are: (1) ee—*greef,* 158; *neefes,* 179; *freez,* 685. (2) ie—*piere* (patrem), 565; *niefs,* 1039, etc.; *piert,* 2464; *clier,* 3029. (3) ei—*hantei,* 5; *trei,* 18; *neifes,* 1365; *sueif,* 1522.

b. Pal. + a > ie (often reduced to e) (cf. 41, 593, etc.). -aticum > -age, 2915; 3338, etc.

c. a + pal. > ai (with ei and e as variants) for ai (cf. 22, 79, 54, etc.; ei: 18, 405, 1264, etc.; e: 13, 15, 33, 151).

Remark: (1) Medial, and especially before s + cons., e is the prevailing orthography for a + pal.

(2) Aqua appears as *ewe* and *euwe,* 1342, 1428, 3195, etc.

(3) *-ariu* becomes *-ier, -er.*

Outside the rhyme er is commoner than ier. Exceptional is the form lumeir, 1263.

d. a + nasal > ai, with ei as a variant (cf. Lang. of Author, p. 19).

Checked Tonic A:

a. remains before orals and nasals.

b. a + l + cons: l is sometimes vocalized, sometimes remains, in orthography at least; while in some cases we find a stage of transition:

(1) l remains, but u is inserted before it: *haulz,* 853.

(2) l > u: *autre,* 87, etc.; *fause,* 2480; *bauz,* 419; *vaut,* 316.

(3) l falls leaving no trace in *saf,* 524.

(4) l remains orthographically in *salf,* 529, etc.

Remark: While in the rhyme words l is consistently maintained so far as orthography is concerned, elsewhere the greatest irregularity prevails. At the time when our manuscript was transcribed, probably the vocalization or fall of the l was universal; while in the original the old form still remained, though the exact value of l cannot now be determined.

c. a + labial combination (secondary) appears as ou (cf. 3397, 2540).

Ę.

1. Free in Tonic Position:

a. before orals > ie, often reduced to e (cf. Lang of Author, p. 20). A rare orthographic variant is ei: *peiz,* 1434; feirt, 406.

b. e + pal. > e: *pris,* 188; *lit,* 1387. Rarely we find the suffix -eria > ire: matire, 30.

c. e + nasal > ie (cf. 336, 493, 204); ie > e very rarely.

d. In *mieldre, meldres,* 21, 1517, l has lost its mouillation.

2. Ę Checked Tonic.

a. remains before orals and nasals.

b. ę + l + cons.: l sometimes remains graphically (cf. 235, 160, 468, etc.), but sometimes a is inserted as a glide between the e and the l: *beals,* 482; more rarely l > u: *beus,* 533.

Ẹ.

1. Ẹ Free in Tonic Position:

a. becomes ei before orals, with ai and e as orthographic variants; very rarely we find oi: cf. 24, 542, 938 (cf. Lang. of Author, pp. 19, 20).

b. For treatment of e + nasal, e + pal. and pal. + e cf. Lang. of Author, p. 20.

2. Ẹ Checked Tonic.

a. remains before orals and nasals.

b. e + l + cons.: l is written in most cases, but we find two examples of l > u in eus, 735, 295.

I.

Tonic i free and checked remains or becomes y (cf. form miest = mist, 1569).

The orthography y for i is peculiarly common in diphthongs and occurs frequently throughout our text, *e. g.*, *moy*, 540; *rey*, 566, etc.

However, y as the equivalent of i does not become usual until late in the thirteenth century, so I have ventured to restore the i throughout. (Cf. Stimming; *Boeve*, App., 186.)

Ǫ.

For ǫ free in tonic position, we have substantially the same development in and out of the rhyme:

a. o > ue with oe as an orthographic variant. The reduced form u is occasionally found, and more frequently the form o, which is perhops a reduction of oe, as u of ue.

(1) oe: *poeple*, 257, etc.; *sǫens*, 3574;

(2) o: *volent*, 261; *vols*, 2333; *quor*, 2284; *volt*, 2490.

Other rare variants of ue (oe) are: ou, *voult*, 456; u, *puse*, 707; *iluc*, 345; eo: *ceo*, 272, etc.; e: *nef* (< nove), quer, 647.

b. o + pal. > ui: *uit*, 2060; *quise*, 2408; also the characteristic Anglo-Norman reduction ui > u = nut, 1410, etc.

Remark: *Locum* > *liu* regularly in our text, 2629, etc.; but we find one example of *lui*, 731; *jocum* > *geu*, 563.

c. o + l or n > oi.

The form oe occurs in *doel*, 2624, and once o + n > on, *e. g.*, *son* (*soin*) 571.

d. o + nasal > ue: *quens*, 89, etc.

The form bons is probably to be ascribed to atonic position.

Ọ Checked Tonic:

a. remains before orals.

b. o + nasal + cons. is usually rendered by u: *cuntre*, 953; *tundre*, 789, rarely by o: *longes*, 1473.

Ọ.

1. Free in Tonic Position:

a. Before orals and nasals > u(ou). (For the orthography ou cf. Lang. of Author, p. 21; for examples, cf. 358, 2746, 2590, etc.)

b. o + pal. > (1) oi: *croiz*, 2310; *estoire*, 3261; *voiz*, 1753; (2) ui (sometimes reduced to u): *cunusent*, 1848.

c. o + n > oi or ui (cf. 499, 1995).

2. Ọ Checked.

ọ checked tonic > u(ou) before orals and nasals (cf. Lang. of Author, pp. 21, 22).

U.

a. u free and checked remains before orals and nasals (cf. Lang. of Author, p. 23); exception *murmuire*, 1534, is result of confusion.

b. u + pal. ui, sometimes reduced to u (cf. Lang. of Author, p. 23).

(For treatment of Au see under Language of Author, p. 22.)

Atonic Vowels.

1. *Pretonics.*

As very few atonic vowels are assured by the rhymes, they must be considered under the head of "the Language of the Copyist."

a. Pretonic a remains in *chai,* 283; *maladie,* 874, etc., etc.

b. We find two examples of pretonic a > ue: *suessoine,* 101, 299; *suessune,* 419.

In *suessoine* the a of the first syllable appears to have been assimilated to the oi of the tonic.

c. We have several examples of ai: *chivaler,* 1357; *chimin,* 324.

d. a + nasal + cons. appears twice as au: *garaunter,* 65 (reading doubtful); *erraument,* 964.

Ę and Ẹ.

a. e is often retained between the consonant groups b'r, v'r, d'r: *descoveri,* 1298; *devereit,* 1246.

Remark: Often this e has no syllabic value, as the metre proves; but sometimes it was evidently pronounced.

b. e > a in a few instances: *salvagine,* 758 (assimilation?); parfeite, 178, etc.

c. e is assimilated to the tonic in *boseinuse,* 631, to oi in *boisoines,* 630.

d. e + pal. remains in *medi,* 1181; > ie in *miedi,* 1449; > ei in *meite,* 1398.

I.

I becomes e in *mesprisiun,* 387.

Ǫ and Ọ.

a. o > ou in *soulement* by analogy to soul.

b. o > e in *demeine,* 851 et al.; *volente,* 1224.

c. o + pal > oi, ui (reduced often to u): *cointement,* 255; *fuisun,* 162; *pussance,* 747.

Au.

a. au > o, ou: oure, 190; loant, 3255.

b. In hiatus au > o, ou and semi-vocalic j(y): *oyez,* 79 et al. Again, we find *oir* 3085, rhyming with words in -ir.

Forms like *oyerent*: words in -ir may be ascribed to the copyist. (Cf. 2665, 2711.)

Notes on Pretonic Ę and Ẹ.

1. Fall of e.

Under the following conditions e often falls in our text:

a. between two consonants of which r is one: *pelfrerent,* 2354; *pelrinage,* 1162; *frunt,* 260, *lerrait,* 2092, etc.

b. between two consonants other than r: *almaine,* 393, etc.

c. before vowels (in hiatus): *veir,* 1094; *ust,* 846; *emperur,* 83. However, be it observed that this e often remains under the same conditions if the metre so require. Cf. *seurte,* 355, etc.

2. Inorganic E.

An inorganic e may be introduced before the tonic:

a. before or after vowels or dipthongs: *leez,* 419; *veneue,* 1200; *respondeu,* 289.

b. between consonants to facilitate pronunciation: *s'entrefalderunt,* 214; *liverer,* 1053.

For these rules and for further examples, cf. Stimming *Boeve d' Hamtone.* (Appendix under unaccented e; pp. 176–184.)

Posttonic Ę and Ẹ.

1. E falls or becomes silent:

a. in feminine forms: *real,* 1833; *grant,* 245; *conte,* 1322; *un,* 316; *vailant,* 1116, etc., etc.

The exigencies of rhyme and metre prove that many of these forms are due to the copyist, whether found in or out of the rhyme. (Cf. 1324, 1299 et al.).

b. in masculine forms: *sir,* 855, 1015; *chevetain,* 1619; mund, 1694.

c. after vowels, especially accented e: *moi* (posses.), 542; *la moi amur; Privement,* 1246.

d. In verb forms: *abit,* 358; *mand,* 691; *gard,* 567. Most of these are the work of the copyist, as the metre proves. Cf. Stimming's *Boeve,* App., pp. 181–184.

Consonants.

As very few consonants are assured by the rhyme, many of the phenomena now to be studied must be attributed to the copyist.

1. Liquids.

a. L + Consonant:

(1) remains. (Cf. Lang. of Author, pp. 19, 20.)

(2) l is vocalized (cf. Lang. of Copyist, pp. 31, 32).

(3) l falls after a (cf. Lang. of Copyist, p. 31).

(4) l remains, but a is inserted as a glide. (Cf. Lang. of Copyist, p. 31.)

b. ll > l: *aler,* 1243; *apele,* 531; *bele,* 532.

c. l′ loses mouillation (cf. Lang. of Copyist, p. 33).

d. l′ represented by l, il, (yl), ll, el, li: *vitaile,* 181; *muliers,* 2147; *filles,* 780; *cuilli,* 1291; *filee,* 442, etc.

l in *oels* (opus) is inorganic, 3129.

R.

a. r is metathesized in *berbiz,* 2016; *kernel,* 229; *empernez,* 1056, etc.

b. r > l in *dreiturel* (: justiser), 272.

c. r falls before cons. in *sevir,* 507; *purpalle,* 3774; *atilus,* 1930.

d. r > rr: *irra,* 447; *serra,* 264; *dirrum,* 1018, etc.

e. rr > r: *tere,* 269; *guere,* 376.

2. Nasals.

M.

a. m final > n in *nun,* 128, 153.

b. mm > m: *comandez,* 1039.

c. m > mm: *Rumme,* 936.

(1) N and N′.

a. n (initial) > m in *mumbre,* 292; (medial) *solum,* 48.

b. n after r remains in *cornes,* 2668.

c. nn > n: *vienent,* 826; *tienent,* 825 (secondary formations).

d. N′ represented by: in, yn, ygn, ngn, gn, ni: *copaynes,* 210; *chevetaines,* 209; *gaynable,* 220; *ceynent,* 232; *sesoynes,* 101; *gaygnour,* 242; *cyngnes,* 472; *alongni,* 237.

(2) Fall of N:

a. before p: *copaynes,* 210.

b. before t in *meite,* 754.

c. before v in *covendra,* 274.

d. before g in *laguages* (once), 376.

Occasionally the n of *en* falls (cf. 94, etc.).

2. Labials and Labial Groups.

a. p > b in *enberse,* 2457.

b. v (Latin medial, Romance final) > f: *vifs,* 910, etc.; *joefnes, joefnesce,* 18.

c. p inserted between m and n in *Dampnedieu,* 750; in *columpne,* 2525.

d. After m, b falls in *andeus,* 444; *amedeus,* 2753.

e. After o or u, v sometimes falls or is absorbed, in *poure,* 1752; *oure,* 20 (doubtful).

f. Between vowels v falls in *espourer,* 2835; *espontee,* 3576.

g. v = consonantal u, w under English influence: *jowes,* 2754 (cf. Eng. jaw.); *ewe,* 1343.

h. o (u) in hiatus > w (u sometimes retained as a graphic sign) in *euwe,* 3195; *geuwent,* 1393; *louwer,* 556.

1. Dentals.

a. t final remains occasionally, at least, as a graphic sign: *fut* (cf. under verbs, p. 45).

b. d intervocalic remains in vedve, 1119; cf. also d (> final in Romance) in *od* and *ad*.

c. s (voiceless).
(1) ss (medial) > s: *asez,* 294; *vavasur,* 82.
(2) ss > sc: *musceons,* 274.
(3) s > c: ceisant, 244.
d. s (voiced) > c in baptice, 2312.

2. Dental Groups.

a. Before and after consonants, t may fall: *forment,* 2385; *tanque,* 2540; *apertemen,* 3177.
b. d introduced to facilitate pronunciation in *meldre,* 1517; to replace c in *veindre.*

3. Groups with S.

a. s + cons. usually retained as a graphic sign both medial and final (cf. Lang. of Author, p. 24); cf. also *blesme,* 702; *desque,* 3059. Sometmes s falls as in memes, 3001.
b. s (pl. sign) falls in *de* = *des,* 322 et al.; cf. also 1st pers. pl. of all verbs except *sumes,* 871.
c. s + cons. falls in *ceptre,* 732.
d. z (< cons. + s) is regularly distinct from s in our text (for exceptions cf. Lang. of Author, p. 23).

Palatals, C and K, Qu.

1. C, K (Before o, u or cons.).
a. c is represented by k (medial and initial) in *kernels,* 224; *ovekes,* 2660; *ileokes,* 3553, etc.
b. c + u(o) written qu: *quer,* 233; *quidai,* 1234, etc.

MORPHOLOGY OF THE COPYIST.

Articles. Masculine.

1. Masc. sing. nom. li (le and l' are less common forms): *li* occurs eleven time in five hundred lines (100, 350, 467,

etc.); *l'* once only in six hundred lines; *le* seven times in five hundred lines (99, 167, etc.).

2. Plural nom. *li* seven times in five hundred lines (154, 187, etc.).

3. Masc. accus. sing.: *le* fifteen times in six hundred lines (397, 401, etc.); *l'* three times in six hundred lines.

N. B.—The elision of the e is not always indicated by the orthography.

4. Masc. accus. pl. *les* regular form (cf. 8, 26, etc.).

Feminine.

Fem. nom. sing. *la* (regular form).

Fem. nom. sing. *li* once in five hundred lines, 192.

Fem. nom. sing. *l'* twice in five hundred lines (cf. 118, 117).

Fem. nom. and accus. pl. is *les*.

Articles Contracted in Combination with Prepositions.

Masc. sing.: *de*: *del* (56, 246, etc.).

Masc. sing.: *a*: *al* (133).

Plural de: *dels, des, de* (378, 471, 125, etc.).

Plural a: *as* (460, 275, etc.).

Plural: *a* (460).

Fem. of indefinite article appears as *un* once in one thousand lines.

Nouns and Adjectives.

1. *Case Flexion Outside the Rhyme Words.*

a. In lines 1–1000, the following nouns and adjectives retain the s of the nominative singular: *quens* (1), *sires* (1), *reis* (12), *beals* (1), *nuls* (1), *pruz* (1), *Dieus* (7), *malades* (1).

On the other hand, *rei* occurs twenty-four times without s; sire three times. All other nouns and adjectives are uninflected in nom. sing. In five hundred lines (taken at random) 1570–2075, I find the following nominatives with s: *nuls, fiers,* 1820; *sages, enveziez,* 1819; *reis,* 1651 (four times); *riches,* 1880; *sorciers,* 1933.

Remark: From these figures we see that the case flexion of the copyist was in a more advanced stage of disintegration than that of the author.

An examination of the plural forms leads us to a similar conclusion.

Masculine Plural Subject.

1. Form without s is found in the following words between lines 1–1000: *joefne,* 187; *apreste,* 193; *triste e dolent,* 672. All other plurals have s.

Between lines 1575–2075, we find the following nominative plurals without s: *li barun,* 1598; *li plus riche,* 1596; *li evesque,* 1627; *les sage cumte,* 1628.

In a few examples it is impossible to determine whether the form is singular or plural.

Vocative Singular.

a. without s: *beal fiz,* 511; *ben fiz,* 533; *seneschal mestre,* 925; *Sir,* 857; *rei,* 871, etc.

b. with s: *beals fiz chers,* 599.

Vocative Plural (with s).

segnurs (4 times), 673, etc.; *chers amis,* 672.

2. *Agreement of Nouns and Adjectives.*

a. Gender (lines 1–1000).

1. Fem. noun with masc. adj.: *bons genz,* 93; *cheignes forz,* 233; *bons gestes,* 93; *Engletere . . . departi,* 112; *pescheries bons,* 223.

2. Masc. noun with fem. adj.: *poeples joiuse,* 169–174; *cointe . . . enfant,* 510–11.

b. Number:

Plural noun with sing. adj.: *poeples joiuse,* 169–174; *tute genz,* 490.

PRONOUNS.

1. Personal:

a. Subject pronoun of 1st person is regularly omitted, except for emphasis.

Singular:
1st person: *jeo,* 15; *ieo,* 18, 99, 125.
3d person: (masc.), *il,* 28, 32; (fem.), *ele,* 37, etc.
Plural:
1st person: *nus,* 950.
2d person: *vus,* 59, 69.
3d person: (masc.), *il,* 53, 86; *eus* = *il,* inverted order in 2888.

Il is used disjunctively in 553, 611.

b. Object.

1. *Direct Object* (*Conjunctive*).

Singular (masc.):
1st person: *me,* 9, 13, etc.
2d person: *te, t'* (rare), 2323, 2327.
3d person: *le,* 44, 72; *l',* 540; *li,* 560.
3d person (fem.): *la* (regular form).
Plural:
1st person: *nus.*
2d person: *vus.*
3d person: *les.*

2. *Indirect Object* (*Conjunctive*).

Singular (masc.):
1st person: *me,* 552.
3d person, *le, li,* 524.
Plural:
1st person: *nus.*
2d person: *vus.*
3d person: *les* and *lur* (cf. 161, 180 et al.).

3. *Direct and Indirect Objects* (*Disjunctive*).

Singular:
1st person: *moi,* 24; *mei,* 1008.
2d person: *tei,* 2324.
3d person: *eus,* 295, 735; *els,* 535.

c. Reflexives.

(1) Conjunctive: *se* (cf. *eus,* 228; *s',* 785).

(2) Disjunctive: *sei,* 562, etc.

4. *Demonstratives (Pronouns and Adjectives).*

Singular (masc.):

(a) Pro.: *cil,* 25, 57; *cesti,* 661.

(b) Adj.: *cil,* 195; *cel,* 421, 124; *icel,* 111, 296 (rare); *cest,* 657, 688; *cesti,* 755.

Singular (fem.):

(a) Pro.: *cele,* 242, 355, etc.; *ceste,* 367, 76, 85, etc.

Neutre: *ceo,* 31, 74, etc.

Plural:

(a) Pro.: *ceus,* 177; *cels* (common form), 390, 383, etc.

(b) Adj.: *ces,* 62, etc.

Relatives.

Forms *ki* and *ke, qui* and *que* are interchangeable; nominative form used for accusative and *vice versa.*

(a) Subject: *ki,* 25, 81, etc.; *que,* 147, *qui,* 271, 96; *ke,* 412, 579, etc.

(b) Object: *ki,* 658; *ki* (dative), 811; *ke,* 684.

Possessives (Pronouns and Adjectives).

Adjective.

Masculine singular:

1st person: *mon;* plu., *mes.*

2d person: *tun.*

3d person: *sun;* plu., *ses.*

Feminine:

1st person: *ma,* etc.; plu., *mes.*

3d person: *sa;* plu., *ses.*

Exception: *son* = *ses,* 338.

Plural masculine and feminine:

1st person: *nostre, nos.*

2d person: *vostre, vos.*

3d person: lur.

Possessive pronoun is of rare occurrence: *li mien,* 571 (rhyme); *la moy amur,* 542; *li mien ceptre,* 732.

Verbs.

The system of conjugation agrees very closely with that of the rhyme words. There are, however, a few unusual forms attributable to the copyist which will be noticed below.

Indicative Mood.

Present.
  Singular:
    1st person: *su* (for *suis,* 1230); *pus* (for *puis,* 555); *estui* (*studiare*), 553.
    3d person: *recoilt* (*recueillir*), 1382.
  Plural:
    1st person: *sumes* (only form with s, 546 et al.).

Imperfect.

1st person without s: *hantei,* 5; *fesei,* 6.

Preterites.

Remark: (1) 1st pers. sing. It is sometimes difficult to determine whether the termination *ei, ai* belongs to the imperfect or to the preterite, *e. g., penai,* 9; *parlai,* 1239, etc.

(2) Two Picard forms appear: *vinch* (2), 1227, 1245.

(3) *Fut* and *fu* are both found; *fut* occurs three times in one thousand lines.

(4) Sometimes the metre demands a trisyllabic form of the 1st and 2d plurals: *meimes,* 947; *veistes,* 844.

Future.

Contracted forms:
  1st singular: *durrai,* 556.
  1st plural: *musterum,* 906.
  2d plural: *freez,* 89.
  3d plural: *frunt,* 260.
  Cf. also forms with pretonic e: *averunt,* 288.

Subjunctives.

Present:

1st singular: *doigne,* 543; *murge,* 721.

3d singular: *alge,* 1329; *murge,* 652; *gard,* 567.

Plural:

Cf. the curious form *susum* (etre) which occurs but once in our text, and seems to be a sort of hybrid, compounded of *seisum* and *fussum* (960).

Imperfect Subjunctive.

There is a change of conjugation in the 3d plu.: *tenisent,* 204; cf. also the form *revenist,* 953.

SUMMARY.

Though, in general, the language of the copyist agrees with that of the author, there are the following minor differences to be noted:

1. The number of variants of ę and ẹ is greater, and their occurrence relatively more frequent, outside the rhyme. This would seem to indicate that the distinction between close and open e was less clearly felt by the copyist than by the author.
2. The orthography ou < ọ is unquestionably an innovation of the copyist and is of comparatively late date.
3. The substitution of y for i is also to be ascribed to the copyist.
4. The vocalization of l (graphically at least) is probably not due to the author.
5. The frequent insertion of posttonic e, where it is admitted neither by rhyme nor by metre, is due to the copyist.
6. To him also we must ascribe, in a large measure at least, the disorganization of the Old French system of inflection.

These phenomena justify the conclusion that the only manuscript of the *Vie Seint Edmund* which we at present possess was transcribed not earlier than the middle of the thirteenth century (1250–1260).

That we cannot set the date later than 1260, is proved by the absence from the text of certain late Anglo-Norman peculiarities:

1. a + n + cons. > au only twice, and one of these is is a doubtful reading. Cf. *erraument* and *garaunter* (?).

2. The orthography ie < ę is still very frequent, both in and out of the rhyme.

DATE OF DENIS PIRAMUS.

An interval of nearly a hundred years separates the two extreme dates assigned to the original manuscript of *La Vie Seint Edmund le Rei.* Suchier places it in the first period of Anglo-Norman literature, that is, before 1150 (*Ueber die Vie St. Auban,* Introduction, p. 3), and Mr. Arnold suggests 1240 as the probable time of its composition (Mem. St. E. A., Vol. II, p. 137). The correct date will be found, I believe, about half way between these two, in the last decade of the twelfth century (1190–1200). (Cf. G. Paris in *Litt. Fr. au M. A.*, p. 215).

In the absence of all knowledge of Denis Piramus drawn from outside sources, the evidence at our command divides itself into two classes:

1. Evidence deduced from a study of the language, especially of the rhyme words.

2. Evidence derived from the character and content of the poem:

1. Evidence from the Language.

a. Comparison with those Anglo-Norman authors whose work is placed, by common consent, about the middle of the third quarter of the twelfth century, proves that the language of Denis Piramus deviates more widely from the General Old French norm than that of any writer before 1170.

b. On the other hand, a similar comparison with Anglo-Norman works composed after the beginning of the thirteenth century shows the language of our author to be more archaic, *i. e.,* more regular, than that of any work written after 1200.

1. Comparison with works composed between 1150–1170:

a. *Lois Guillaume* (Ed. J. E. Matzke, Introduction).

Phonology.

Vowels.

(1) Free tonic ǫ is not diphthongized. (Int., p. 47.)
(2) ọ > u. (Int., p. 47.)

Consonants.

Dentals.

Probably t and d intervocalic remain in the original MS. Cf. *fiede*. (Int., p. 48.)

Inflection:

(1) Relative pronoun has always the form *ki* for nominative and *ke* for accusative.

(2) Present subjunctive has always the short form, *e. g., aint, cleimt*. (Matzke, Int., p. 50.)

As the work is in prose, and the manuscript of relatively late date, we have no means of determining the state of case flexion in the original.

b. *Cambridge Psalter* (about 1170). Cf. Schumann, *Vokalismus und Consonantismus des Cambridger Psalters*. (Heilbronn, 1883.)

Phonology.

Vowels.

(1) ę > ie (rarely reduced to e), p. 24.
(2) ǫ is diphthongized (Schumann, p. 28).
(3) ọ > u and sometimes ou, especially in the termination -osus. This frequent occurrence of ou < ọ is one of the peculiarities of the Cambridge Psalter. (Schumann, p. 40.)

Consonants.

(1) Dentals: t and d final sometimes remain. (Schumann, p. 47.)

(2) n final retained in *journ* and *charn*. (Cf. Michel's edition Psalms IV and X.)

Case flexion still tolerably regular, though showing some signs of disorganization. (Cf. Schumann, Appendix.)

c. Comparison with Adgar's *Legendes de la Vierge,* composed about 1170. Edition of Neuhaus in *Alt Französische Bibliothek,* Vol. IV; also Rolf's Study of the Language, in *Romanische Forschungen,* I, pp. 179–236.

Remark: In general, the language of Adgar corresponds strikingly with that of our text.

Phonology.

Vowels.

(1) a + n + t > au in *erraument* (cf. Rolf, p. 206).

(2) ai and ei rhyme regularly (cf. Rolf, p. 208).

(3) Though some rhymes of ei with ai occur in Adgar, e < a in the termination -are does not rhyme with e < ei < Latin e, except in two or three legends not ascribed to Adgar. (Rolf, pp. 209–210.) According to Rolf (p. 210) the other Anglo-Norman texts in which eir < er is separated from er < are in the rhyme words are: *Estoire des Engleis, Lai du Corn, Chanson de la Premiere Croisade,* Fantome's *Chronique, La Vie St. Thomas.* To these we may add *La Vie St. Edmund.*

(4) ę, pal. + a and -arĭu become ie, or the reduced form e; beside these, we find frequently i (cf. Rolf, p. 214).

(5) ǫ often remains undiphthongized, sometimes > oe, ue (cf. Rolf, p. 211).

Morphology.

Pronouns.

(1) The long forms of the demonstrative are frequent: *icel, ico ,etc.* (Rolf, p. 228).

(2) Present subjunctive has the older form without e (Rolf, p. 230).

(3) Imperfect indicative has the form in -oue, -out, with a few examples of a transfer from Conjugation I to II in the imperfect (cf. Rolf, p. 232).

(4) Case flexion is almost regular. The editor has restored the flexional s throughout.

(5) Archaic forms of the nominative (not found in *St. Edmund*) : *enfes, cumpainz, fels, soer.*

(6) Archaic verb forms:

Infin.: *sivre, veintre.*

Pres.: *siwent, respunent.*

Future: *destruerai.*

Pret.: *vesqui, benesqui.* (Cf. Rolf, pp. 232–5.)

2. Comparison with Texts of the Beginning of the Thirteenth Century.

I. *Seint Joseph, Les Set Dormanz* and *Le Petit Plet,* by Chardri (*Alt Französische Bibliothek,* Vol. I, Koch), composed in the first decade of the thirteenth century.

Phonology.

1. *Vowels.*

(1) Latin ę, pal.+a and -arĭu have all become e (: e<a) (cf. Koch's Introduction, p. 25).

(2) ọ > u (ou of later MSS. is corrected throughout to u, cf. Int., p. 26).

(3) a + n + cons. > au, though in the earliest MS. this is still rare (Int., p. 30).

2. *Consonants.*

(1) s and z have fallen together: *tuz*: *angussus* (Int., p. 38).

(2) l > u as in General Old French (Int., p. 30).

Morphology.

1. Case flexion has entirely disappeared (Int., pp. 37–38).

II. *Vie Seint Gregoire,* composed and written by Frère Angier in 1212. (Edition Paul Meyer in Romania XII, pp. 145–208.)

Phonology.

1. *Vowels.*

(1) a + nas. > ei (Rom. XII, p. 193).

(2) ẹ > ei or oi (Rom. XII, p. 196).

(3) o > ou, o or u; ou is the favorite orthography, especially in the termination -osus. The more common Anglo-Norman form u is rare, and the form o is found only in *nove* (Rom. XII, p. 197).

Morphology.

(1) Case flexion has ceased to exist, as a rule, though sporadic examples occur (Rom. XII, p. 198).

(2) Imperfects of I are found both in -ot and -eit, the latter rare (Rom. XII, p. 200).

3. La Vie Seint Edmund.

Phonology.

Vowels.

(1) Latin ę, pal. + a and -arĭu become ie, sometimes reduced to e; ie predominates in the rhyme. (Cf. Phon. of Author under a and ę, pp. 17, 18, 19; cf. also *Camb. Ps.,* p. 47 of this study; *Adgar,* ibidem, p. 48; *Chardri,* ibidem, p. 49.)

(2) ẹ > ei, e; does not rhyme with ei, e from other sources. Cf. Phon. of Author under ẹ, p. 20; Adgar, p. 48 of this study.)

(3) ǫ sometimes diphthongizes, sometimes appears as o. (Cf. ǫ in Phon. of Author, pp. 20, 21; also *Lois Guillaume,* p. 47 of this study; *Adgar,* p. 48, ibidem.)

(4) ọ > u (ou to be ascribed to the copyist). (Cf. Phon. of Author, p. 22; *Lois Guillaume,* p. 47 of this study; *Camb. Ps.,* p. 47, ibidem; *Chardri,* p. 49, ibidem; *Vie St. Gregoire,* p. 50, ibidem.)

(5) a + n + cons. does not become au (cf. *Adgar,* p. 48 of this study).

Consonants.

(1) No sign of the vocalization of l (graphically) in the rhyme words. (Cf. Phon. of Author under a and e, pp. 18, 19; *Chardri,* p. 49 of this study.)

(2) s and z are regularly kept apart. (Cf. Cons. of Author, p. 24; Chardri, p. 50.)

(3) s + cons.: s usually written, but probably silent. (Cf. Cons. of Author, p. 23.)

MORPHOLOGY.

(1) The disorganization of the Old French system of case flexion has begun, but has made relatively little progress in the work of Denis Piramus. (Cf. Morphol. of Author, pp. 25, 26; cf. other works examined, pp. 46–50.)

(2) Archaic verb forms are found occasionally in *St. Edmund:*

Infin.: *veintre, veindre,* 2395.

Pres.: *siut,* 2795.

Pret.: *siwerent,* 2718.

Fut.: *destruerai,* 1708.

Old. pret.: in -iet found once: *espandie*: *lie,* 2526. (Cf. Rolf, pp. 232–3.)

5. The evidence from the language would seem to place *La Vie Seint Edmund* about half way between the early writers with whose work it has been compared, and those who belong confessedly to the beginning of the thirteenth century. But this conclusion leaves a margin of about thirty years between the earliest and the latest date to which Denis' work can be assigned.

These limits may be, I believe, still further contracted by the evidence drawn from the character and content of the poem. In certain lines of his introduction, to which attention has already been called, Denis Piramus alludes to Marie de France as to a contemporary, and implies that he had been, in his youth, her fellow-laborer, if not her rival, in the profession of verse making.

Now, though the *Vie St. Edmund* does not belong to the period of his life when its author presumably lived at court,

yet he speaks of Marie not only as of one whose works were still familiar to the public, but as of a person still living. I quote the lines to which I refer:

"E Dame Marie, altresi,
Ki en rime fist e basti
E compensa les vers de lais,
Ke ne sunt pas de tut verais;
E si en est ele mult loee,
E la rime par tut amee.
Kar mult laiment, si lunt mult cher
Cunte, barun e chivaler,
E si en aiment mult lescrit,
E lire le funt, si unt delit,
E si les funt sovent retreire,
Les lais soleient[1] as dames pleire." Etc.

The *Lais* of Marie were, however, almost certainly not published before 1165 (cf. Warnke's edition of Fables, 1898, Int., pp. 115–117), and according to Gaston Paris (Rom. XXIV, p. 290) not before 1180; especially if we admit that the fables precede the *Lais,* and there is strong reason for believing that this is the correct order. (Cf. pp. 3, 4.)

Moreover, Denis Piramus did not acquire his familiarity with the *Lais* after his retirement to a life of religious seclusion. Marie, her glory and her faults, are to him then but a reminiscence of his past existence. It is true that Denis does not profess to be old, only "drawing near to old age"; but it seems safe to assume that at least some years separate his life at court from the time of composition of his *St. Edmund.*

I have said "some years"; but here again we must be on our guard. We must not assume that a very great interval of time elapsed between the appearance of the *Lais* and the penning of this, the only allusion to them or to their author which has come down to us from the period. After Denis Piramus a great silence falls around Marie de France, broken by no mention of her name throughout the thirteenth century. Her works, indeed, live on; but in the various countries and languages in which the *Lais* are found, they form parts of anonymous collections, and are interspersed with

[1] Correct *suelent* on account of metre.

the works of far less skilful hands. (Cf. Warnke's edition, Int., pp. viii and ix.)

One circumstance should be noted, which has a certain value, if only negative, in determining the date of *La Vie Seint Edmund*.

The latest work of Marie, the *Espurgatoire Seint Patriz,* has been assigned by both Gaston Paris and Warnke (cf. Rom. XXIV, p. 290, 1895, and Warnke's edition of the *Fables,* Int., pp. 115–117, 1898) to the year 1190 or thereabouts. Now, though it seems natural, for the reasons given above, that Denis should have omitted all mention of the fables, we cannot say the same respecting the *Espurgatoire*. Here was a work distinctly religious in character, which could scarcely have failed to appeal to Denis in his rôle of penitent and reformer. If the *Espurgatoire* had already appeared at the time when he began the Life of St. Edmund, is it probable that he would have passed it by in silence? If Marie too, in his own words, had "set her mind upon another sort of achievement," would not Denis have made use of her eminent example to increase the force of his own?

Conclusion:

1. Evidence from the language makes it almost certain that the *Vie Seint Edmund* was composed between the years 1170 and 1200.

2. Evidence from the content of the poem makes it highly probable that it was written between 1190 and 1200.

La Vie Seint Edmund le Rei

The MS. of *La Vie Seint Edmund* was copied for me by Mr. E. A. Herbert of the British Museum. This copy was subsequently collated with the original by my friend Miss Edith Fahnestock, Mistress of Modern Languages of the Mississippi College for Women, at Columbus, Mississippi. My sincere thanks are due both to Miss Fahnestock and Mr. Herbert for their careful and accurate work.

LA VIE SEINT EDMUND LE REI.

Mult ai use cume pechere,
Ma vie en trop fole manere,
E trop [par] ai use ma vie
En peche e en folie,
Kant curt hantei of les curteis;
Si fesei les serventeis,
Chanceunettes, rimes saluz,
Entre les drues e les druz.
Mult me penai de tels vers fere,
Ke assemble les puse [re] treire,
E kensemble fussent justez
Pur acomplir lur volentez.
Ceo me fit fere le enemi;
Si me tint ore a mal baili.
James ne me burderai plus.
Jeo ai nun Denis Piramus;
Les jurs jolifs de ma joefnesce
Senvunt; si trei jeo a veilesce,
Si est bien dreit ke me repente;
En altre ovre metterai mentente,
Ke mult mieldre est e plus nutable.
Deus me aït espiritable,
E la grace Seint Espirit
Seit of mei e si aït!
Cil ki Partenope trova,
E ki les vers fist e rima,
Mult se pena de bien dire;
Si dist il bien de cele matire,
Cume de fable e de menceonge.
La matire resemble songe;
Kar ceo ne poüst unkes estre.

MS. ll. 2, cum; 3, E trop ai (7syl); 5, courte; 9, teles; 10, puise; creire; 16, noun; 20, oure; 22, Dieus, ayde; 24, moy; 29, cum., 30, suonge; 31, put.

Si est il tenu pur bon mestre,
E les vers sunt mult amez,
E en ces riches curts loez.
E Dame Marie altresi,
Ki en rime fist e basti,
E compensa les vers de lais,
Ke ne sunt pas de tut verais;
Si en est ele mult loee,
E la rime par tut amee.
Kar mult laiment, si lunt mult cher
Cunte, barun e chivaler.
E si en aiment mult lescrit,
E lire le funt, si unt delit,
E si les funt sovent retreire.
Les lais suelent as dames pleire.
De joie les oient e de gre,
Quil sunt sulum lur volente.
Li rei, li prince e li curtur,
Cunte, barun e vavasur,
Aiment cuntes, chanceuns e fables
E bon diz qui sunt delitables;
Kar il hostent e gettent penser,
Doil, enui e travail de quer,
E si funt ires ublier,
E del quer hostent le penser.
Kant cil e vus, segnur trestuit,
Amez tel ovre e tel deduit,
Si vus volez entendre a mei,
Jeo vus dirrai, par dreite fei,
Un deduit qui mielz valt asez,
Ke ces altres ke tant amez;
E plus delitable a oir,
Si purrez les almes garir
E les cors garanter de hunte.
Mult deit hum bien oir tel cunte,

MS. 11. 34, curtes; 39 E si; 46, soleient (9 syl.); 49, courtur; 50, cunt; 54, travaile; 58, oure; 60, dreit; 61, milez, valut; 65, garannter; 66 and 67, home.

Hum deit mult mielz a sen entendre,
Ke en folie le tens despendre.
Un dedut par vers vus dirrai,
Ke sunt de sen e si verrai
Kunkes rien ne pout plus veir estre,
Kar bien le virent nos ancestre,
E nus en apres de eir en eir,
Avum bien veu que ceo est veir;
Kar a nos tens est avenu
De ceste oevre meinte vertu.
Ceo que hum veit, ceo deit hum creire.
Kar ceo nest pas sunge ne arveire.
  Les vers que vus dirrai, si sunt
Des enfances de Seint Edmunt,
E des miracles altresi;
Unkes hum plus beals nad oï.
Rei, duc, prince e empereür,
Cunte, barun e vavasur,
Deivent bien a ceste oevre entendre,
Kar bon ensample il purrunt prendre.
Reis deit bien oïr de altre rei,
E lensample tenir a sei,
E duc de duc e quens de cunte;
Kant la reison a bien amunte.
Les bones genz deivent amer
De oïr retreire e recunter
Des bones gestes les estoires
E retenir en lur memoires.
Ore oiez, Cristiene gent,
Vus qui en Dieu omnipotent
Avez e fei e esperance,
E de salvaciun fiance,
Li seintime ber dunt jeo cunt,
Li bon duc, li pius Edmunt,
Fu de Sessoine veirement,

ML. ll. 72, nostre, 75, aveneu; 76, verteu; 77, home (bis), crere; 80, enfantes; 81, de; 82, home, ne; 83 emperur; 84, cunt; 87, rei; 91, 93, bons; 94, e lur; 99, Le seintim, 101, Suessoyne.

Ne de reis e de halte gent,
Des anciens Saïsnes fu ne,
Li e tute sa parente.
Princes e reis furent ses ancestre,
E il apres cum il dut estre.
Si fu en Engletere reis
De une partie des Engleis;
Reis e dutre fu de la gent
Del païs devers oriënt.
Kar Engletere en icel temps,
Fu departie en treis sens,
E treis princes les segnuries
Aveient de ces treis parties,
Kar un rei aveit en chescune.
Seint Edmund esteit rei del une,
De cele part u lalbe crieve,
E u lesteile jurnal lieve,
E u le soleil lieve en est,
Les peisanz le claiment Est.
Ore purreit acun doter,
E de ceste oevre demander:
Pur quei treis reis out en païs,
En cel tens ensemble estaïs,
E Seint Edmund fut un des treis;
Jeo le vus dirrai sempres maneis.
Kar ainz aveit sanz mesprisun
Engletere Bretaigne a nun,
De Brut qui sa gent i mena,
E qui la tere poplia
Pus la tindrent, de rei en rei,
En bien, en pes e en requei,
Dekes al tens de Vortigerne,
Qui le pais mist devers Galerne.
Pus jesque Uterpendragun,
Tindrent la tere li Bretun.

M. S. ll. 103; ancienes sechnes; 112, departi; 117, parte; 118, iurnal; 119, soleile; 122, oeuvre; 125, de; 128, noun; 135, E pus,

De Uterpendragun jesque Arthur,
La tindrent il bald e seür.
Apres Arthur la tere avint
A Cadawaladre qui la tint.
En son tens vint une murine,
Ke lur surt de une famine,
Ke les seisante parz e mais
De la faim mururent a fais.
Cadawaldre qui reis fu
Fu mult dolent e irascu
De la gent que mururent de faim;
Ki ne aveient ni ble ni pain
Dunt pussent vivre un repast.
Le païs guerpirent tut gast.
[E] pur la mesese quil unt,
En Armoniche tuz sen vunt,
Ke Petite Bretaigne ad nun;
La vait li reis e li Bretun,
Plurant, criant, fesant grant doel,
Morz voleient estre a lur voil.
Suz ciel ne ad mesese endreit sei,
Ke tant grief cum faim en sei.
Meis Alein qui sires esteit
De cel païs, bel les resceit;
Ki les dune assez guarisun
Pain e vin, char a fuisun,
E richement fist sujurner,
Tant cum il i voldrent ester.
Dunc remist Bretaigne la grant
Sanz home e feme e sanz enfant.
Trestut le païs fu gastine,
Fors des oisels e de salvagine.
  Kant les poeples ultremarins
Qui a Bretaigne furent enclins

MS. ll. 140 and 145, Radawaladre; 147, morerent, 148, ne (bis); 151, Pur la (7 syl.); 153, petit, ad a noun; 158, greef; 161, doune; 166, home, féme (the line — = double m is probably due to the copyist).

Oïrent la novele dire,
Que les Bretuns unt lur empire
Issi deguerpi e leisse,
Mult en furent joius e le.
Tost unt apreste lur navies,
De vitaile e de ble garnies,
Cels de Sessoine e les Engleis,
E de Gutlande les Gutteis.
Lur nefs aprestent e aturnent,
E lur peise ke tant sujurnent.
Vitaile amenent a delivre,
Dunt il purrunt bien set ans vivre,
E riches armes a plente,
E tute manere de ble.
De ces treis teres finement,
I vunt mult de la Viste gent;
Li pruz, li joefne bacheler,
Pur los e pur pris conquester.
Attendu unt e demure
Tanque Dieus lur tramist oure.
Kant il virent le vent estable,
E que loure fu covenable,
E que de errer apreste sunt
En mer se mettent, si sen vunt.
Tant se penerent de sigler,
Quil sentre ateinstrent en la mer
E kant il pres aprochiez erent
Les uns des altres se doterent,
Kar nule de ces treis navies
Ki en [la] mer sunt departies,
Ne saveit daltre, ceo est la veire,
Que en Bretaigne tenisent eire.
Il sentre demanderent quil sunt,
Dunt il vienent e u il vunt?
Tant unt enquis, tant demande,

MS. ll. 171, oyerent; 174, ioyuse e lee; 177, Suessune; 179, neefes; 180, suiournent; 181, i amenent (9 syl.); 197, aproiciez; 200 en mer (7 syl.); 203 senter.

Quil sentredient verite:
Ke en Bretaine vunt pur conquere,
Hors de lur païs e de lur tere.
Tant unt parle les chevetaines
Des treis genz e des treis compaines,
Ke trestuz ensemble se alient,
E compainie entrels se afient,
E quil ensemble se tendrunt,
E james ne sentrefalderunt.
Tant unt sigle, tant unt curu,
Quil sunt en Bretaigne venu.
Dreit vers la marine del North,
Siglent, vagent e prenent port.
Le païs trovent delitable
E la tere bien gainable.
Il trovent les granz gaineries,
Bois e forest e praeries,
Pescheries bones e fines,
E sur la mer bones salines.
Un meis il unt ja demure,
Tant quel pais sunt acerte;
Dunc funt les granz fosses lever;
Pur els garir e rescetter,
Levent bresteches od kernels,
Ke cuntrevalent bons chastels;
De hericeuns e de paliz
Les ceinent; si funt riuleiz
Del quer des cheines forz e halz,
Ki ne criement sieges ni asalz.
Bon chastel i funt e bon burg,
Kum claime encore Escardeburg.
Pus ne se sunt pas alongni,
Kar de ble furent bien garni;
Les teres laborent e erent,
E richement les cultiverent;
Kar mult par furent a cel jur

MS. ll. 210, De; 211, ki; 222, Boise; 223, bons; 224, bons; 233, burge; 236, escardeburge; 241, iour.

Cele gent bon gaäignur.
Tant unt en tere travaile,
E labore e gaäigne,
Quil aveient en tens grant plentez
E del un e de tuz [les] blez.
En Armoniche est tost veneue
La novele, e tost espandeue.
Kant les Bretuns loirent dire,
Grant doel en aveient e grant ire,
Si tost cum poent, ariere vindrent,
En Bretaigne quil primes tindrent
Od tant de gent cum il aveient,
E cum il areimer purreient,
Il se aprochent vers cele gent,
Si les mandent mult cointement,
E lur messages les tramettent,
Ke de lur tere se demettent,
Ke est lur dreit e lur heritage;
Algent deluc, si frunt que sage;
E sil ne volent pur amur
Tost issir hors de lur honur,
Par force les ferunt aler;
Si serra pis le demurer.
   Kant les foreins de ultre mer,
Oïrent les messagers parler.
E il escultent e entendent,
Kil la tere les defendent,
Il remandent hardiement
E as Bretuns e a lur gent
Ke tost sen algent del pais.
U si ceo nun, si serra pis.
Le demurer, as branz dascer
Lur covendra a desrainer.
As branz de ascer e od la lance
Desrainerunt la demurance.

MS. ll. 242, gaygnour; 244, gayne (7 syl.); 246, tuz blez (7 syl.); 249, loyerent; 261, amour 262, honour; 266, oyerent; 272, noun; 276, desrynerunt.

Il sunt del desrainer tut prest,
Ke ceo est lur tere e lur conquest;
Kar kant il en la tere entrerent
Home ne feme ni troverent,
Ki de rien lur contredist,
Ne ki a reisun les mist.
Kar en la tere dunc vivant,
Ne out home, feme ni enfant.
Les Bretuns i sunt pus entrez,
Folement i sunt arivez.
Ceo les mandent bien li forein;
La bataile averunt els demain.
Kant les foreins unt respundeu,
E les Bretuns unt entendeu,
Ke [cil] la bataile requerent,
Sachez que mult sen esmaierent;
Kar les foreins sunt bien armez
E plus gent unt quil nunt de asez.
En cuntre un de els, il en unt katre.
Nest pas ouwel (1) icel cumbatre.
Nepurkant les Bretuns (2)
Sesbaldirent cume baruns.
Lendemain funt lur chivalers
Armer e munter lur destriers,
Od tant de gent cum il orent
E cum il aramir porent.
Od les foreins dunc se asemblerent,
E meint rude colp [i] donerent.
E les foreins ensement
Se cumbatirent fierement;
Od branz, od haches, od espiez,
Colpent testes e poines e piez,
Gettent lur grandes pieres rundes

MS. ll. 277, desreyner; 280 and 284, home, fẽme (For double m in these words here and elsewhere, cf. note on line 165); 291, ke la (7 syl.); 298, cum; 302, poerent; 304, coupe — donerent; 307, espeies; 309, roundes, grant.

Note (1) ouwel < aequalis. (2): Six syllabled line.

Od lur eslinges, od lur fundes
Od les haches les vunt requere,
Ke tuz les fendent desken tere.
Lancent gavelocs empennez,
Dunt il unt mil embouclicz,
Ke tut trespercent al primer vol.
Halberc ne valt foile de chol.
Kant les Bretuns ne pourent mes
Des foreins sustenir le fes,
En cumbatant tienent lur veie
Issi que nul ne se desreie;
Avant enveient la rascaile,
E les bestes od lur vitaile;
Dreit en Gales, les chies enclins,
Tienent e veies e chemins,
Que Vortigerne ot poplie,
Kant de Bretaine fu chacie
Par Horse e Henge e lur gent;
Que Vortigerne, veirement,
Out ainz atraïz el pais,
Cume soldeers de grant pris.
Tenu les out, e nuts e jurs,
Feit lur out bien, e granz honurs,
E richement les soldeia,
Reale solde les dona.
E cil guarderent le pais
Bien de utlages e de enemis.
Pus feseient mult grant treisun
Horse e Henge e lur compainun.
Le rei mandent a Ambresbire
E les plus halz de sun empire;
E il i vindrent veirement
Sanz arme cum a parlement.
Meis Horse e Henge e lur mesnee,
Pur la tere quil unt coveitee,

MS. ll. 315, tresperce; 316 valt un foile (9 syl.); 317, purrent; 331, nutes, iours; 332, grant; honours; 334' E reale (9 syl.); 338, sun companiun; 343, mesne; 344, coveite.

Vortigerne unt iluc pris,
E les altres unt tuz occis
Des knivez que unt en musceuns,
Que riches cuntes, que baruns,
Katre cent e ceisante e plus,
Fors sul li rei, ne eschapa nuls.
Vortigerne qui sen embla
E dreit en Guales senala,
Si i hanta, il e sa gent,
Ke a li vindrent coiement.
Pur seürte de cele gent
E quil sunt de lur parent,
I vunt ceste gent descumfite.
Li reis ki el pais abite
Bel e haltement les resceut,
Cume parenz resceivre dut.
La sunt li Bretun areste,
E li forein sunt returne,
De la victoire balz e lez
E quil unt les Bretuns chaciez.
Issi perdirent li Bretun
Bretaine e Bretaine sun nun,
E pur ceo heient les Galeis
Par mortel guere les Engleis.
E les foreins ultremarins
Ki sages esteient de grant fins,
Vers la marine repairerent,
U la menue gent leisserent,
Cume de femes e denfanz,
E de anceles e de serjanz.
E si refirent mult que sages:
Pur ceo quil sunt de treis languages,
Il eslistrent entrels treis reis,
De chescun language des treis,
Ke nuls de altre dire poüst,

MS. ll. 347, musceouns, 349, ceisant; 350, soul; 357 Il unt, descumfit; 358, abit; 361, les bretuns; 362, Les foreins; 366, noun; 376, laguages.

Ke greindre segnurie oüst.
E apres ceo lur loz loterent
E la tere en treis departerent:
A cels de Angle chaï le su;
Liez en furent, e bel lur fu,
Sicume la mer lenvirune
De Tamise dekes Hamtune.
De cels de Angle sanz mesprisun
Resceust Engletere sun nun.
Le pais del North altresi
A cels de Guthlande chai;
Descoce dekes al Humbre,
Grant erent, ne sai le numbre.
  A un fier barun de Alemaine,
Ki ert venu od la compaine,
Otrierent entrels Lindeseie
Pur sa ruiste chevalereie.
Linde apellerent le barun;
De li prist Lindeseie sun nun.
  A cels de Sessoine ensement
Chaï le païs del orient,
Sicume la mer le devise,
De Wytheme dekes Tamise,
Riche pais e gaainable,
E bon e dulz e delitable;
Mult par i feit bon habiter.
Al un coste i fiert la mer,
Del altre part est li maṛeis;
Asez i a del peissun freis.
Devant est de granz fosses ceint,
Ke del une ewe al altre ateint.
Est Angle apelent le pais
La gent ke i sunt estais
Ki sunt asasez de tuz biens,

MS. ll. 380, eust; 381, lotirent; 382, departirent; 385, Sicum; 388, noun; 392; mumbre; 393, almayne (7 syl.); 398, noun; 399, suesoine; 401, sicum; 403, gaynable (7 syl.); 404, douce; 405, feirt; 407, parte; 408, pessun; 410, euwe.

Tut sunt manant, ne lur falt riens.
Le pais est de treis contrees
Establies de bien e sazees:
Northfolk, Suthfolc, Estsex unt nun;
De tuz biens i ad grant fuisun.
Les Saisnes furent balz e lez
Kar mult furent bien herbergiez.
Bien garderent cel est pais,
Apres long tens, e anz e dis;
E pus tramistrent sanz essoine
Lur messages deske a Sessoine,
Pur lur freres, pur lur cosins
Pur lur amis, pur lur veisins;
Kant il vindrent, bien venuz.
Sunt el pais e bien receuz;
Si poeplierent la cuntree,
U gastee fu e desertee.
En richesce e joie e en pes
Vesquirent, e lur eirs apres.
Un rei aveient, ceo fu le veir,
Prodome mult de grant saveir:
Offe out nun, si fu apelle,
Bon chivaler, sage e sene.
E Cristiente mult ama.
E Seinte eglise enhalcea.
Cil fu de Est Angle rei secund,
Devant le rei Seint Edmund.
Li reis Offe fu mult marriz
De ceo quil ne out file ne fiz,
A qui il puse deviser
La regiun a son finer.
Plusurs penses out en curage;
A la parfin pensa que sage,
Ke a Jerusalem irra
E Jesu Crist depriera

MS. ll. 417, noun; 419, suesunes, leez; 428, en; 430, gaste; 432, vesquierent; 435, noun, 441, Le rey; 442, filee; 444, le regum; 445, avait (9 syl.); 446, al parfin (7 syl.).

Ke Jesu Crist li doint tel eir
Ki digne seit del regne aveir.
Si purposa a la parfin,
Ke par Sessoine ert sun chemin,
Par sun Cusin qui reis esteit,
E qui Sessoine mainteneit.
Il fet tost son eire aprester,
Kar il ne volt plus sujurner
Primerement ad pris cunge
A seinte eglise e al clerge,
Pus pris cunge a ses princers,
As baruns e as chivalers;
E son regne les comanda
E mult dulcement les pria.
Quil tenisent dreite justise,
E enhalceasent seinte eglise.
Dunc se met en mer, si senturne;
Dekes Sessoine ne sujurne.
Li reis qui son cosin esteit
Bel e haltement le receit;
Mult se pena de li joir
E richement le fist servir
Des brauns e des veneisuns,
E des cignes e des pouns,
De vessele de or e de argent,
Vin de Claree e de piment.
Servir le feit de vint dancels,
Des plus nobles e des plus bels
E qui mielz sunt enparente,
E des plus halz de sun regne.
Son fiz demeine fist le reis
Le rei Offe servir a deis.
Edmund nomerent le meschin;
Mult par esteit beals, de grant fin;
Suz ciel ni ad home vivant,

MS. ll. 456, voult, suiourner; 458, clergie; 460, a chivalers; 462, milt; 463, dreit; 465, se; 466, sujourne; 472, cyngnes; 473, vessel; 474, De vyn; 479, demene; 481, E Edmund (9 syl.); 483, nad (7 syl.).

Ki unke veist plus bel enfant.
E od les bealtes quil aveit
Sur tute rien curteis esteit
E plein de grant ensegnement;
Suz ciel ni ad afaitement
Dunt il ne fut endoctrine.
De tute gent esteit ame
E si out une rien en sei:
Dieu e Cristiente e fei
Ama sur tutes altres riens.
Tant out en li bunte e biens
Ke fort me serreit le retreire.
Tant fut, estre ceo, de boneire,
Quil ama tute bone gent
E tute gent li ensement.
Li enfant mult se penout,
Sa cure il mist de tant quil pout
De servir le rei pelerin;
Mult le servit bel le meschin.
Li reis Offe mult aime e prise
Edmund lenfant e son servise;
Ses paroles e son semblant
E sa bealte qui tant ert grant;
Sovent recorde en sa purpense,
Si se mervaile de son sens,
E ke enfant de si tendre age
Est si pruz, si coint [e] si sage
E ke servir vit le le dancel
Tant asenement e bel.
Mult recorda ses fez, ses diz,
Si desira quil fust son fiz.
Kant li reis Offe out sujurne,
En Sessoine a sa volente,
Son eire volt tenir avant,
Ke mult esteit e long e grant.

MS. ll. 484, veit; 486; tut; 488, nad; 490, genz; 494, bounte, 498, ensemenent; 501, sevir, pelryn (7 syl.); 503, rei; 506, baealte (a marked for cancellation); 510, cointe si; 515, suiourne, le rei.

Cunge ad demande al rei,
E as baruns quil out od sei.
  E cels deprient Dieu le grant
Pitusement [e] en plurant
Que Dampnedieus par son pleisir
Li doint salve veie tenir
E salf venir e salf aler,
E en son pais returner
  Li enfant Edmund tendrement
Plure pur Offe son parent.
Li reis Offe qui sen veit
Pitie en ad e grant doel feit,
  E li reis Offe a sei le apele,
De ses mains terst sa face bele,
Si li dist: "Bel fiz Edmund,
Dieus bone cresance vus doind!"
Devant els trestuz lenbrascea
E sovente fez le beisa.
De son dei treist un anel de or;
La piere valust grant tresor.
Il tendi avant cel anel,
Si lad done al damisel.
E dist: "Beal fiz, cest dun tenez;
Pur la meie amur le gardez;
Cest dun vus dune en remembrance.
Entre nus deus seit conuisance
De parente, de cusinage,
E que nus sumes de un liniage,
E ke vuz remembrez de mei.
Par cest anel de nostre dei,
Graces e grant merci vus rend,
De Dampnedieu omnipotent,
Del bel servise e del bel het,
E del honur que me avez fet.
Jeo vus estui mult greniur dun

MS. 11. 520, barunes; 522, Pitousement en (7 syl.); 524, doyne; 525, saf; 526, retourner; 529, rei; 534, cre$^{s}_{a}$nce; 535, lembra$^{s}_{c}$ea; 536, Sovent (7 syl.). 541 doun; 542, moy; 543, doygne; 551, service,

En curage e entenciun.
Si ariere pus repairer,
Durrai vus paternel louwer,
Si nostre seint pere Jesu
Ad mon repairer purveü.
Kant li enfant le anel receust
Mult li mercie cum il dust.
Son pere charnel qui ceo vit,
En brancha sei e si sen rit;
Par geu li dust [e] en gabant:
"Ai! ore Edmund bien est atant!
Pur pere me avez deguerpi
E le rei Offe avez choisi.
Il vus gard des ore en avant,
Cume pere deit fere enfant;
E vus le servez, matin e seir,
Cume pere a vostre poeir.
Ne ai soin de mirer pur le mien
Altri enfant, ceo sachez bien."
Offe le rei mult se delite
De la parole quil ad dite.
Lenfant [si] tost [il] apellast
A sei, sil prist e enbrasceast;
Si [ad] treit hors de sa almonere
Un anel de or od une piere
Ke mult ert riche, de grant fin.
A Edmund le mustra, son cosin.
Le anel li ad Offe mustre
Quil resceust kant fu curune
Del evesque quil benesqui,
E de son ceptre le seisi.
"Edmund, fiz," fist il, "esgardez
Cest anel e bien le avisez,
E le semblant e la feiture,
Cum il est fet e en quele mesure,

MS. ll. 554, doun; 555, puse; 559, lenfant; 563, dist en (7 syl.); 565, piere; 566, chosi; 568 and 570 cum; 571, son; 575, Lenfant tost apellast (6 syl.); 577, Si treit; 582, Kant il fu (9 syl.).

Ke bien conustre le puissez
E ke vus bien le conoissez.
Kar si jeo mester de vus ai
Ces enseignes vus trametterai,
Ke facez mon comandement,
Si ne vus retreiez nient.
Tut le feites, de chief en chief,
Kanque vus manderai par brief.
Le anel gardez par dreite fei,
Si vus ja vivez plus de mei.
Beals fiz chers, des ore en avant,
Vus amerei cum mon enfant
E durrei vostre gareison
Si pus aver possessiun.
   Li enfant mult le mercie.
Li reis Offe od sa cumpanie
Fist trusser ses sumers aneire,
Cunge ad pris, si tint son eire.
Li reis de Sessoine le conveie
Dedenz Sessoine bien grant veie.
A Dampnedieu lad comande
Si sen est atant returne
   Offe li reis, il e sa gent,
Of mult noble aparailement,
Od bele gent, od grant aver,
Ere el chemin, matin e seir.
Tant se pena li bers derrer,
Ke par [la] tere, ke par [la] mer,
Ke en Jerusalem est venuz,
Tut sein, [tut] halegre [e] tut druz;
Kil unkes home ne perdi
Ne cumpainun, la Dieu merci.
Offe od granz afflicciuns.
Fist almoines e ureisuns,
Cume pelerin fin e pius,

MS. ll. 597, dreit (7 syl.); 602, puse; 604, rei; 607, rei; 614, E ere e chemin e matin e seir; 615, ber; 616, Ke par tere, ke par mer; 618, tut sein halegre tut druz (7 syl.); 622, urisuns; 623, cum.

As eglises e as seinz lius,
U Jesus Crist fu morz e vifs,
E al sepulcre u il fu mis;
Son offerende fit riche e real
E al temple e al hospital,
A chapeles e a musters
U besoin esteit e mestiers;
A pelerins, a besoinus,
Ki de aver erent suffreitus,
Fist li reis Offe tant doner,
Ken lur païs pourent realer.
Kant li reis out par tut oure
E en tuz les bons lius este,
Ne voleit plus tenir sujur;
Vers son païs prist le retur.
Il erra tant par ses jurnez,
Ke par chemins ke par estrez,
Ke al braz Seint Jorge vint tut dreit,
Kar par la son chemin esteit.
Iluc li prist maladie si grant,
Si angususe e si pesant
Kil ne puet [en] avant errer;
Iluc li estuet sujurner.
Veirs est kum dit en lescripture:
"Sage est ki en Dieu mette sa cure,
Ki en son quer ad conferme,
Fei, esperance e charite."
Par tut puet aler asez seur,
Sil murt, si murge a bon eur;
Kar en lome nest pas sa veie,
Ainz est en Dieu qui le conveie.
Hum suelt dire e sovent avient:
"Tel vait hors qui ne pas revient."

MS. ll. 625, mort; 629, chapels; 630, bosoyne, 631, boseynuses; 632, suffreituses; 633, rei; 634, porent; 637 suiour; 638, retour; 639, iournez; 641, brace; 643, (9 syl.); 645, Kil ne put avant errer (7 syl.); 646, suiourner; 651, put; 655, Home soleit, avent (10 syl.); 656, Til, revent.

Si fu de cest rei pelerin,
Ki Dampnedieu prist en chemin
De Jerusalem, u Jesus Crist
Ala, marcha e nus conquist.
Dieus vit que cesti fu fet
De trestuz ses pechez net,
E aveit ces treis [riens] en sei:
Charite, esperance e fei.
Pur ceo le vult Dieus a sei prendre
E en sa glorie sein le rendre:
Li reis Offe fu malades fort,
Nul ne le puet garir de la mort,
Fors Dieus quad tuz a governer.
Li reis fist ses privez mander,
E il i vindrent errantment,
Pur lur segnur triste e dolent.
"Segnurs," fist il, "mes chers amis,
Le mal est fort dunt jeo languis.
Ne vei altre rien fors la mort,
Envers ki ne est nul resort.
Mult me avez lealment servi,
E bien e bel entresque ci;
E uncore ai mester mult grant
Ke vus me reservez avant,
E vos feies me afeiez
Ke mon comandement ferez.
Veez vus, segnurs, cest anel,
Ke jeo mustrai al damisel,
A Edmund, le fiz mon cosin,
Kant ceo endreit pris le chemin
Par Sessoine, u jeo sujurnai;
U cest anel a li mustrai?
De cest brief le ferez present,
E de cest anel ensement;
Dites li, ke saluz li mand,

MS. ll. 663, treis — en (7 syl.); 666; seinement; 667, rei; 668, put; 671, errantement (9 syl.); 675, morte; 676, kei, resorte; 687, suiournay; 688, li; 689, breif, freez.

E par cest anel li comand,
Trestut mon regne a governer,
En Estangle, ultre la mer,
Quil seit [e] sire e prince e rei
E quil prie pur lalme de mei.
Segnurs sovent avez veü,
Si en estes aparceü
Kant en un realme ad segnur
Ki par justise e par amur
La gent governe sagement,
Kil ne se blesme de neient;
Si en cel point murt e dechiet,
Ne quidez vus qual poeple griet?"
"Si est il," feit li reis, "de mei
Ki jesque ci ai este rei
De Est Angle, ore ne pus avant.
Bel les ai gardes cea en ariere,
E bien en dreiture pleniere,
Ke unkes par ma coveitise,
Ni par sufreite de justise
Ne perdi nuls rien de son dreit.
Dampnedieus mercie en seit!
Meis ore avera grant mestier
De sage rei e bon justiser,
Ki pais e justise maintienge,
E en amur le poeple tienge.
Jeo ne sai nul plus acceptable,
Ni al poeple plus covenable,
Kant jeo muir e trei a me fin,
Ke Edmund le fiz mon cusin.
Beals est de cors, dulz en saveir,
Pruz e forz e de grant poer;
E de real liniage est nez.
Par Sessoine vus en irrez,

MS. ll. 695, Quil seit sire; (7 syl.); 700, justice; 707, puse; 713, nul; 714, Dampnedieu; 715, avereit; 717, maintinge; 718, amur, teing; 720, ne (7 syl.); 721, murge; 723, Beal, douce; 724, fort; 725, reale.

Sanz feintise, tut [a] estrus;
Le amenez en Estangle od vus
E ceo me afierez vus ore bien
Que vus, pur aver ne pur rien,
Ne serrez en liu ne en estal,
U ja li mien ceptre real
Seit otrie, u seit done,
Si la nun u lai comande."
Li reis prist de els le serement
E les chargea parfundement;
A Dieu apres les comanda,
E sa benesciun les dona.
Kant li reis aveit feit sa devise,
E des prelats de seinte eglise,
Aveit resceu confessiun,
E de tuz ses pechez pardun,
Unk pus a els ne parla mot;
Li reis sa buche e ses oilz clot.
Entre lur mains iluc fini,
E lalme del cors dunc parti.
Unkes enemis nout pussance,
Kar il murust en tele creance,
Quil out ces treis choses en sei:
Charite, esperance e fei.
De Jesus Crist traist a fin
Rei enoint e umble pelrin
Angels de ciel, qui prez i erent,
En parais lalme porterent.
Cesti Offe dunt jeo vus di,
[E] ki si seintement fini
E de sa vie traist a fin,
En leire Dieu e en le chemin,
Ne fu pas Offe, lenemis,
Li reis, li tirant des marchis,
Ki Seint Ayelbrict, le barun,

MS. ll. 727; tut estrus; 731, lui; 734, noun; 735, le rei; 739, le rey; 740, prelates; 743, unkes (9 syl.); 744, rey, bouche; 756, Ki si (7 syl.); 757, al fin; 760, le rei.

Traï, cum encriesme felun,
E en son prisun fist gisir.
E meinte peine fist sufrir,
E cruelement son cors pena,
E a la parfin decola.
Un altre Offe uncore i aveit,
De Sessoine qui reis esteit.
Les Sessoineis orientals
Governa cume bons vassals;
Cil fu produm e justisers,
E sage reis e dreiturels.
Si ama Dieu e verite,
E maintint la Cristiente.
Kil ama Dieu bien i parut;
Devant ceo quil morut,
Par la grace Seint Espirit,
Sicum Dieus rova en lescrit,
Deguerpi cil feme e enfanz,
Fiz e filles, petiz e granz,
E son païs e son regne,
E ses homes e son barne,
Si prist le screp e le burdun,
Trestut a pe, cume poün,
En pelerinage sen veit,
Vers [le] seint Pere, a Rome dreit,
A lapostoile Costentin.
De li se fist li pelerin
Tundre e feire moine profes;
Si servit Dieu tuz jurs apres,
E en labit longment vesqui,
E en labit sa vie fini.
Lalme de li, ceo dit lestorie,
Resceüt Dieus en sa glorie.
De cil Offe dunt jeo di ci,
Ne de cil qui Seint Ayelbrict traï,

MS. ll. 764, meyte; 768, rei; 770, cum bon (7 syl.); 771, prodome; 774, meinteint; 784, cum; 785, pelrinage (7 syl.); 786, vers seint; 789, moigne.

Ne fu pas Offe, li palmiers,
Li saint hum e li dreiturers
Ki del sepulcre repairant,
Resceut maladie si grant
Quil morust en cele manere
Cum jeo vus ai dit cea en arere.
Cil fut un des reis sen eghan (1)
Ki dedenz ceissant e un an,
Regnerent devant Seint Edmund,
Le derein dels e le secund
De Seint Edmund, le bon barun,
Fu cesti Offe sanz mesprisun,
Qui al braz Seint Jorge fu mort,
Dunt grant damage fu e fort;
De ki mort sa gent funt tel doel,
Morz voldreient estre a lur voel.
Mult demenerent grant dolur
Les genz Offe pur lur segnur.
Li seneschal, li buteilier,
Li chamberleng, li dispenser,
Usser [e] cou, e li serjant,
Pover e riche, petit e grant
Plurent, crient e tel doel funt,
Il nad si dur home en cest mund
Qui veïst lur contenement,
Ke nust tendrur e marrement
  Kant unt lur grant doel demene,
E lur segnur unt entere,
Vers lur pais la veie tienent,
E par mi Sessione sen vienent.
  Al rei de Sessoine vienent dreit,
Qui cosin lur segnur esteit,
Si li cunterent la dolur,

MS. ll. 798, home; 803, de; 812, volient; 817, Usser cou (7 syl.); 820, dure.

Note (1). *sine ingenio*: cf. Paul Meyer in Glossarial note of Arnold's edition, Memorials St. Edmund's Abbey, Vol. II, p. 398. Neither word occurs again in this form in our text.

E la perde de lur segnur.
Kant il [l] oï mult li desplout;
Unkes mes si grant doel ne out.
Li reis en une chambre entra,
E son cosin mult regreta.
Plure, waiment e tel doel fet,
Ke nel poeit nuls mettre en het.
En la chambre treis jurs estut,
Quil unkes ne mangea ne but,
Ne ne fina de doluser
Ni ne volt a home parler.
Kant Edmund oï la novele,
Del rei Offe, ne li fu bele;
Einz fist li enfant doel si grant,
Unkes ne veïstes enfant
Qui greindre doel ni marrement
Oust pur cosin ne pur parent.
Li Seneschal Offe le rei,
Ki les genz Offe mene o sei,
A la chambre le rei senturne,
Pur son segnur e triste e murne.
Deus compainuns od sei mene,
De sa compainie demeine,
Des plus halz e des plus vailanz,
Des plus sages, des mielz sachanz.
A la chambre le rei entrerent
E dulcement le conforterent.
"Sire," funt il, "lessez ester;
Lessez de vostre doluser
Kar bien savez que tuz murrum,
E eschapper [nuls] ne purrum,
Ja par plur ne doluserie,
Ne recovera mort la vie.
Meis tant i puet hum gaäigner:

MS. ll. 831, oi; 833, rei; 836, nul; 840, ne voult; 843, lenfant (7 syl.); 853, de plus (bis) haulz; 854, de mielz; 857, Sir; 860, eschaper ne purrum (7 syl.); 861, Ja par plure ne par doluserie (10 syl.); 863, put home gaynier.

Les oilz e le cors enpirer.
Kant nul ne puet el conquester,
Bien devez laisser le plurer,
E recoverer vostre comfort,
E feire bien pur lalme al mort
(Nus avum en a conseilier)
Que doluser e waimenter."
"Reis, nus sumes, tut a estrus,
Pur grant chose venuz a vus;
Kar Reis Offe, tant cum il jut
En maladie dunt apres murut,
Kant il senti quil dut murir,
Tuz nus fist devant sei venir,
E si nus fist sur seinz jurer,
E nos feies nus fist afier,
Que nus tuz, estruseement,
Ferum [tut] son comandement.
Pus, nus comencea a retreire
De vostre lin, de vostre eire;
Kant il out longement retraiz
Vos bons overs e vos [bien] feiz,
Si parla de Edmund, vostre fiz,
Cum il est beals e escheviz,
Sages e pruz, dulz e membrez,
Curteis, enseignez e senez.
Pus hosta le anel de son dei,
Quil receust kant il fut fet rei,
Le anel qua vostre fiz mustra,
Kant de cest pais sen ala
Vers Jerusalem u nus fumes,
E u la grant perde resceumes,
De li que si avum perdu,
Li rei Offe, qui produm fu.
Il nus comanda finement
Que nus par icel serement,

MS. ll. 873, rei, iut; 879, estrusement; 880 Ferum — son (7 syl.); 883, longment; 884, vos feiz (7 syl.); 887, sage (7 syl.), dulce; 888, ensegnez; 889, and 890, bracketed in MS; 896, prodome.

Kil devant li nus fist jurer,
A mielz quil soüst deviser,
Sur les relikes vertuuses,
Seintes, riches e pretiuses,
A mielz quil nus soust escharir
E la parole mielz furnir,
Ke par cest anel que tenum,
E que nus ici vus musterum,
Seisisum Edmund, vostre fiz,
Del realme e des apentiz
De Estangle, e de tut le païs,
Cum il mielz lout quant il fu vifs.
Son ceptre e sa corune de or,
Sa veissele e tut son tresor,
Nus ad Reis Offe comande,
Que a vostre fiz seit tut livere.
Uncore i ad en le serement,
E es fiances ensement,
Que ne poeum pas sujurner
Ni en cest pais demurer
For sulement une quinzaine;
E dedenz cel terme demeine,
Devum vostre fiz mettre en mer,
E en Estangle od nus mener,
Si vent nostre eire ne deslaie
De tant nus porta il manaie."
Li reis responst: "Seneschal, mestre,
Ceo ke vus dites ne puet estre,
Kar nel otreiereie mie,
De Edmund, mon fiz la departie;
Pur tut laveir, ceo est la sume,
Kest de Sessoine deske a Rome,
Ne otreiereie le sevrer,
Ni, si feiterement, mener
Si loinz de mei mon fiz Edmund.

MS. ll. 900, sout; 912, treisor; 916, E en fiances; 917, suiourner; 919, soulement; 922, amener; 926, put; 931 otrieray; 933, mey.

Nel fereie pur tut le mund."
Mult fu produm li seneschals,
Sages e queint e bons vassals.
"Rei," fet il, "ne te pas merveile,
Meis prenez vus altre conseile,
Si vus devez le retenir,
Kil ne deive of nus venir.
Par egard de Cristiënte
Si hum la garde en lealte,
Bien il deit venir, sire rei,
E vus sai bien dire purquei:
Pur salver nostre serement,
E nos fiances ensement,
Ke meïmes pur li en gage.
Grant doel sereit, e grant damage,
Ke tanz e de tele parente,
Cum nus sumes, fusum dampne
Pur le venir e pur le aler,
Dun enfant jesques ultre mer;
E revenist quant il voldreit,
Ja nul hum nel cuntre estereit
Quil ne poüst [en] revenir
Kant il voldra, a son pleisir.
Li reis est en plusurs purpens,
Si se purpense en plusurs sens,
Si les dit estruseement,
Ke lenfant ne amenerunt nient.
E nepurkant a la parfin,
De la chambre ist, le chief enclin.
En la sale vient errantment,
Si se est asis entre sa gent;
Ses ercevesques ad mandez,
Ses evesques e ses abbez,
Cuntes, baruns e ses princiers,

MS. ll. 934, ferei, mound; 935, produme, seneschal; 936, Sage queint e bon vassal; 937-8, mervaile, consaile; 941, agarde; 942, home; 943, Sir; 950, susum; 952, iesque; 954, home; 955, pust; 963, erraument.

E vavasurs e chivaliers,
[E] cunseil les ad demande,
De ceo que Offe li aveit mande;
La parole les ad mustree,
De chief en chief cum est alee:
Ke li reis Offe, son cosin,
Kant il murust e traist a fin,
Par ses consiliers plus privez,
Ki mielz furent de li amez,
Lad de son fiz Edmund requis,
Kil seit rei en son païs,
En Estangle u il maneit,
E dunt il sire e rei esteit,
"E li reis Offe a li dune
Son ceptre de or e sa curune,
Sa vessele dargent e de or,
E son aveir e son tresor;
E si ad mis tute sa gent
Par fiance e par serement,
Quil of els le amenerunt
En Est Angle, e rei le ferunt;
Uncore i ad es covenances,
El serement e es fiances,
Kil ne poent, pur nule peine,
Ci sujurner ke une quinzaine,
Ni sanz mon fiz [la mer] passer,
Ne ultre cel terme ci ester.
Ceste aventure me ad mandee
Offe par sa gent plus privee,
Par ses lettres e par son brief,
Ke lire ai fet de chief en chief,
E par ensegnes del anel,
Kil mustra al enfant bel,
Kant [li reis] de li sen ala,
De cest pais u sujurna

MS. ll. 968, vavasours; 969, Cunseile; 974, treit al fin; 981, rei, doune; 990, E serement e en fiances; 992, suiourner, un; 993, fiz passer (6 syl.); 995, mande; 1001, Kant de li; (6 syl.); 1002, suiourna.

Ore mestuet vif conseil aver,
De mon fiz fere remaneir,
E de ces messagers salver
Des fiances e del vuer.
Segnurs, Pur Dieu, or enpensez,
Ki les hunurs de mei tenez,
De ceste chose traire a chief,
Me donez vif conseil e bref."

Des ordenez tut li plus sage,
Li plus senez de greniur age;
Ki plus ourent oï e veu,
Unt al rei dit e respondu:
"Sire reis, a nus entendez!
Ke vif conseil nus demandez,
Kant sur nus est le conseil mis,
Nus vus dirrum [tut] nostre avis;
Offert vus ad mult grant amur,
Offe li reis, e grant honur,
Kant Edmund vostre fiz fet heir
De son realme e son aveir,
Dunt sires fu quant il fu vifs,
E en cest secle poestifs.
Le realme haltement dune
A vostre fiz e labandune,
Par ses conseiliers plus privez,
Ki plus erent de li amez
E ki plus sunt poestis
En le realme e en le pais,
E ki tut unt la segnurie,
E les fermetez en bailie;
[E] grant lealte les fist feire
Kant par ci feseient lur repaire.
Fei, lealte e grant amur
Unt [il] porte vers lur segnur.

MS. ll. 1003, conseile; 1006, vouer; 1012, greinur; 1013, out; 1014, dist; 1015, Sir; 1018, dirrum—nostre avis (7 syl.); 1021, heire; 1023, sire; 1025, doune; 1026, abandoune; 1033, Grant lealte le (7 syl.); 1036, Unt porte vers, etc., (7 syl.).

Fetes, reis, ceo que vus dirrum;
Ja ne vus forconseilerum:
Treis bones nefs comandez quere,
Les plus riches de vostre tere,
Si fetes [i] mettre sanz faile,
Asez guarison e vitaile,
E mult seient bien ustilez,
E richement aparailez;
Si mettez i pur les nefs duire,
E bien e salvament conduire,
Mariners bons e queints e sages
Ke tuz conusent les rivages,
E de la mer seient apris
Deske en Est Angle le pais;
Si les donez mult largement,
Riches dras e or e argent;
Si fetes liverer as vassals
Beles armes e bons chevals
E vostre fiz les comandez,
E lur seremenz en pernez,
Ke lealment li servirunt,
E salvament le garderunt,
En bois, en plains, e enz e hors,
Cume meïmes vostre cors;
E vint chivalers eslisez
Des meliurs e des plus prisez
De la mesnie Offe le rei
Ki pur ton fiz vienent a tei.
Kant ces vint averez esliz,
Si les comandez vostre fiz,
Liverez les lune nef des treis,
Es altres deus seit lur herneis;
Si sen algent bald e seur,
Dreit en Est Angle abeneur.
Si seit vostre fiz rei de la,

MS. ll. 1039, niefs; 1041, fetes-mettre (7 syl.); 1045, mettez pur, niefs (7 syl.); 1047, bons queintes; 1060, Cum memes (6 syl.); 1062, presez; 1067, nief de ; 1068, En autres deus seient.

E vus rei e sire de cea.
Vos regnes aiez en comune;
Mielz valent deus realmes que une.
Son pere estes, il vostre fiz;
Ne poez estre departiz.
Nuls ne vus puet fere luinteins,
Kant tant estes parenz procheins
Mal ait son cors de tut endreit,
Ki le partir de vus voldreit!
Cil est departi, a tut dis,
Ki pere e mere e ses amiz
Deguerpist, e sa veie tient,
E james apres [ne] revient
Si nest il mie, rei, de vus;
Assez estes procheins andeus;
Kar kant vus le voldrez veeir,
E son contenement saveir,
Ne vus estuet fors passer mer
E a leisir of li parler;
E kant vus voldrez revenir,
Revenez a vostre pleisir;
E vostre fiz tut ensement,
Vus puet venir veeir sovent,
Sanz grant travail e sanz ahan,
Une fez u deus en le an.
Issi salverez ceste gent
Des fiances, del serement,
Kil feseient a vostre cosin.
Rei, nus sumes a vus enclin,
Si sumes tuz vostre feeil;
Ki desdira icest conseil
Ne aime pas vus ne vostre fiz."
Tuz se greent, granz e petiz,
E dient tuz: "Bien est a feire:
Ne se deit pas li reis retreire."
Li reis dit que ceo nert ja;

MS. ll. 1077, Nul ne vus put; 1084, E iames apres revient; 1089, tut; 1107, Le rei.

Ja de li ne departira,
Son fiz Edmund, ni tant ni kant,
Kil plus aime ke rien vivant.
Tant cum li clerc e li lettre
Li plus sage, li ordene,
Li riche cunte e li barun,
Sunt en cele grant contenciun,
Este vus en la sale atant
Une dame pruz e vailant!
Romaine fu, de Rome nee,
Seinte dame, sage e senee;
Vedve ert, enpres son segnur,
Si fu donee al creatur.
Dieus laveit de bien replenie,
Ke meinte bone prophetie
Diseit la dame, qui pus furent
Trovez veires, cum estre durent.
La dame ert mult aqueinte al rei,
E a la gent que aveit of sei,
En la cite de Rome enceis;
Kar alez i esteit li reis;
Enceis que Edmund fu engendrez,
Son fiz, i fu li reis alez,
En oreisuns hors de sa tere
Seint Pere de Rome requere.
Kar custume esteit a cel jur,
Ke rei, e duc e emperur,
Se soleient mettre el veiage
De Seint Pere en pelerinage.
Ne teneient plait de riche home
Ki neüst este a Rome.
La bone dame dunt parlum,
E dunt nus parlance feisum,
Aveit a Rome mult servi
Le rei, e sa gent altresi,

MS. ll.; 1126, E al gent (7 syl.); 1129, engendre; 1130, le rei ale 1134, emperour; 1135, en le (9 syl.); 1136, pelrinage (7 syl.); 1137, tienent.

E enveie meint bel present,
E feit meint [grant] honur sovent,
E sovent od le rei parlout.
Tant cum li reis i sujurnout.
Li reis aveit la dame chere,
E mult lama de grant manere,
Pur son sen e pur son saveir,
E pur ceo quele diseit si veir
De ceo que li reis demandeit;
Sovent esprovee laveit.
Pur le conseil que entrels teneient
E la privete quil aveient,
En erent esbai plusurs
E diseient que ceo ert amurs.
Mes ceo desdiseit lur curage,
Ke la dame ert de grant age.
Al departir que li reis dut
E quil vers son pais sesmut
De Rome, u out fet son veiage,
Pur Dieu [servir] en pelrinage,
Si vint la dame al desevrer,
Al departir, of le rei parler.
Cume la dame entrer deveit
En la chambre u li reis esteit,
Avis li fut que une flambe grant,
Cume ceo fut de feu ardant
Sen issit hors del piz al rei,
Ki tele clarte gettout de sei,
Cume ceo fut rais de soleil,
Kant matin surt en Est vermeil;
Avis li fut quel rais sestendi,
Ke hors del piz le rei issi,
Parmi les nues tut defrunt
Jesqual soverein ciel amunt.

MS. ll. 1144, feite meint honur; 1146, reis suiournout (7 syl.); 1147, le rei; 1152, esprove; 1154 priveete (9 syl.); 1162, Pur dieu—en (6 syl.); 1164, A departir; 1165, cum; 1166, le rei; 1168, cum; 1170 tel clarete; 1171, cum; reis, soleile; 1172, vermeile.

De cel rai, katre rais isseient,
Ki en quatre parz se estendeient:
Li un amunt vers orient,
E li altre vers occident,
E li tierz devers medi,
Li quart devers north se estendi.
Li reis les vist, si se esbaï,
E la dame tut altresi.
Nest merveile si se esbaïrent,
Kant icele merveile virent.
Meis la dame fu queinte e sage;
Si fist semblant en son curage,
Si cum ele ne le vit mie.
Kant la clarte fu esvanie,
Li reis od la dame parla,
Conge ad pris, si senala.
Pur ceste aventure demeine,
Vint la bone dame Romaine,
Al rei de Sessoine, en Sessoine,
Ki entendeit a la besoine,
(U sa cure ert forte e greindre)
De Edmund son fiz feire remeindre.
Kant la dame fu descendue,
E en la curt al rei veneue,
En la presence le rei sest mise,
E tut dreit devant li assise,
Issi ke unkes ne le salua,
Ni de rien ne lareisna,
Ni bel semblant na li feseit,
Cum a Rome fere soleit.
Li reis la garde, e la conut,
Si se merveile cum il dut,
Purquei la dame i fu venue
E ke ceo deit que ele nel salue,

MS. ll. 1178 (7 syl.); 1179, Le un; 1180, le autre; 1181, le tierce; 1182, Le quart; 1183, Le rey; 1185, esbaierent; 1186, icel; 1189, nel; 1196, bosoyne; 1197, Ou sa cure enfortir e greindre; 1200, curte; 1203, la salua; 1204, la reisna; 1205, ne; 1207, la agarde.

E pur quei e ke ceo deveit,
Ke si murne chere feseit
Li reis leve, si lapella,
Mult la cheri e honura,
Si lad de iuste li asise,
E mult dulcement lad requise
Kele li die maintenant,
Pur quei feseit murne semblant,
E de li se trea ariere.
"Sachez," fet il, "ma dame chere,
Ke jeo nai [nul] si cher aveir,
Si vus le voldriez aveir,
Ke na vus seit abandone
Trestut a vostre volente."
"Reis," fet ele, "ceo sai jeo bien;
Meis de tut ceo ni ad rien.
Jeo ne vinc pas en ceste tere,
Pur tresor ne pur aveir quere.
Assez en ai, la Dieu merci!
Meis, reis, jeo su venue ci,
Numeement pur vus veeir,
E de vostre ovre alques saveir;
Kar altre chose, sire rei,
Quidai en vus ke jeo ne vei
E vus sai bien dire coment:
A Rome fustes veirement,
En oresuns pur Dieu servir,
E vos pechiez espeneïr.
Jeo parlai a vus mult sovent
E [vus] conseilai bonement,
De Dieu amer, de Dieu servir,
E sur tute rien obeir.
Kant aler vus endeverez,
Enceis que vus en alisez,
I vinc jeo, reis, a vostre aler,

MS. ll. 1213, Le rey, le apella; 1216, doucement; 1221, nay — si cher (7 syl.); 1227, vinch; 1230, rey; 1231, Numement, veir (6 syl.); 1233, sir; 1240, E — conseilai (7 syl.); 1242, tut; 1245, vinch.

Priveement a vus parler.
Si cume jeo en la chambre entrai,
Me fut avis que vei un rai
De grant clarte, cler e vermeil,
Cume ceo fu rai de soleil,
Hors de vostre piz, reis, salir,
Amunt al ciel par grant haïr.
De cel rai quatre rais eissirent,
Ki en quatre parz sespandirent
A merveile men esbaï,
Kant jeo cele merveile vi;
E vus, Sire reis de Sessoine,
En ustes pur mei vergoine;
Meis jeo ne fis unke semblant,
Ke jeo le vis [ne] tant ne kant,
Mult le ai cele, reis, longement,
Kar jeo quidoue veirement,
E si laveie espermente,
Ke Dieus qui est vereie clarte,
Vereie lumere, verei soleil,
Par sa grace e par son conseil,
Vus muntast en mult grant haltesce,
En grant pussance e en richesce,
E ke Dieus vus donast tel heir,
Ki par son sen e son saveir,
Muntast en si grant poeste,
Ke [en] tut le mund en fut parle;
E ki Cristiënte amast,
E maintenist e enhalceast,
U ke Dieus vus donast le dun
De aler en estrange regiun,
Dunt vostre honur fut mielz acruz,
E vostre nun fust plus cremuz.

MS. ll. 1246, privement (7 syl.); 1248, que jeo vei (9 syl.); 1249, vermeile; 1250, cum, rey de soleile; 1251, saliir; 1257, rei; 1258, verguyne; 1259, ni; 1260, vis tant; 1261, rey longment (7 syl.); 1263, la veie espermentee; 1264, verei; 1265, verei, solaile; 1266, consaile; 1272, Ke tut, mound; 1275 doun; 1276, regioun; 1277, Dount; 1278, noun.

Le miracle ke nus veïmes,
Reis, kant a Rome departimes,
Si est [de] mult grant signifiance,
De haltesce e de grant pussance,
U de glorie celestiëne,
U de grant honur teriëne
Ke devereit avenir pur veir.
U a vus, reis, u a vostre heir;
Vus ne savez [ceo] ke ceo iert.
Meis ore vei bien [e] apert
Ke vus estes vers Dieu enfrez,
E de mult grant chose forfez,
Kil si vus ad cuilli en he,
Kant vus ad si del tut oste
Del riche tresor e del dun
De ceste grant demustreisun."
Li reis a la Romaine entent,
E suspire parfundement;
Devant tute sa gent gehi.
Laventure e la descoveri;
Cume la dame laveit dite,
Tut isi lout li reis escrite;
A un evesque baila lescrit,
E cil de chief en chief le lit;
En ordre dist cum veu aveit
La dame ke venue esteit.
Un evesque pruz e sene,
Sage clerc e bien lettre,
Dit, oyanz clers e oyanz lais:
"Sire reis," fet il, "icest rais"
Ke issit hors de vostre piz,
Ceo est vereiement vostre fiz,
Edmund, qui reis ert del regne,
Ke reis Offe li ad done.
A li sera Estangle enclin,

MS. ll. 1281, est—mult (7 syl.); 1287, savez—que (7 syl.); 1288, bien i pert (7 syl.); 1299, Cum, dit (7 syl.); 1300, escrit; 1308, Sir; 1310, vereyment (7 syl.); 1311, regnee; 1312, donee.

E kant il trerra a sa fin,
La companie Seint Michel
Porterunt salme en [le] ciel,
Od grant lumere od grant clarte,
Devant Dieu en sa majeste.
E les rais ke de li surderent
E par la tere se estenderent,
Ceo ert la bone renomee,
Ke de li ert par tut cuntee.
Reis ne le devez pas cuntredire;
Kant Dieus, li treseintime sire,
Si aperte signifiance
Vus mustra, devant la nessance
De vostre fiz ke avez tant cher,
Mult le devez bien otrier
Kil alge en Estangle, el pais,
Si [en] seit reis e poestis.
Li reis forment sescrie en plurs,
Si les ad dit: "Beals chers segnurs,
Kant Dieu le volt, feire lestuet;
Kar altrement estre ne puet.
Li reis comanda les nefs quere,
Les meliurs de tute sa tere;
Si fist [i] mettre a grant fusun,
Vitaile e asez guarisun,
E vin de clare e piment,
E vessele de or e de argent.
Si i fist mettre marinals,
Mult forz e pruz e bons vassals,
Queinz dewe e [si] sages en mer,
E ki bien sevent nefs guier.
E pus eslust vint chivalers
Li reis, de cels quil out plus chers,
E vint chivalers ensement

MS. ll. 1316, en ciel (7 syl.); 1319, surderunt (9 syl.); 1320, se estenderunt (9 syl.); 1322, cunte; 1323, Rey; 1324, treiseintim, 1330, Si seit (7 syl.); 1331, sescrient (9 syl.); 1335, nefes; 1337, Si fist mettre (7 syl.); 1342, fortes; 1343, Queintes, e sages 7 (syl.); 1344, nefes.

De la mesnee e de la gent
Offe le rei, ki les tramist,
E ki les seremenz en prist,
Tant cum il furent, ceo mest avis,
Karante chivalers de pris.
Li reis les dona bels conreis,
Armes, destrers e palefreiz,
E or e argent a plente,
E son fiz les ad comande,
E la plus bele nef des treis;
En deus fit mettre lur herneis.
Kant il derrer sunt apreste
Hors del haven se sunt bute.
Li reis ne fine de plurer,
Kant il les vit en mer entrer.
A Dieu les comand, si les lest,
E en plurant ariere vest.
Kant les treis nefs sunt hors de port,
Lur batel devers le bort
Treistrent en la nef maintenant
Li marinal e li servant.
La nef fu forte e [si] mult bele,
Bien fete, seure e novele,
U Seint Edmund esteit, li ber,
Ki unke mes ne fu en mer.
Li servant e li mariner
En vunt lur cordes adrescier.
Chescun mariner del esneke
Forment le sigle desharneske, (1)
Lur hobens estreignent vers destre,
Hors lancent [lur] lof (2) vers senestre,
La veile treient jesqua la hune,

MS. ll. 1350, Ke; 1352, Karant: 1357, nief; de treis; 1363, comande; 1365, neifes; 1369, e mult bele (7 syl.); 1376, deshaneke; 1377, estreinent; 1378, lancent—lof (7 syl.); 1379, iesqual (7 syl.).

Note (1), line 1376, *desharneske* from *dis* and *harneschier* = to arm, to equip, referring both to soldiers and to ships (Cf. Godefroy). Here the meaning seems to be: to unroll, to unfurl.

Note (2), line 1378, lof = lower part of the sail (Cf. Godefroy).

E al vent la firent comune.
La boeline halent al vent,
Ki lore recoilt e supprent.
Kant la nef aveient aprestee,
A Dampnedieu lunt comandee.
Pus atturnerent el batel
Li chamberleng al damisel
Un riche lit, de noble atur,
U il alient lur segnur.
Les chivalers, ki en la nef sunt,
Ki gardent lur segnur Edmund
En le batel sunt entre of li;
Si parolent pur lennui.
As esches geuwent e as tables,
Dient respiz e cuntent fables.
Meis ki kentende al enveiser,
Li ber entent a son salter,
Ke en Sessoine aveit comence,
Dunt apris aveit la meite.
Le jur siglent a grant dedut,
Si feseient tute la nut,
Lez la costee de Sessoine,
Ke la nef gueres ne sesbaine.
Jesqual demain al einz jurnee,
Ke lalbe del jur fu escrevee,
Suple vent unt, mer pleine e bele,
La nef ne crole ne chancele.
As marinals en peise fort
Kil nunt vent ki plus tost les port.
Le secund jur unt tant sigle,
E la nut a ciel estele,
Kal tierz jur unt Frise veue,
De loinz, cum ceo fut une nue.
Jesqual quart jur, dun vent de bise

MS. ll. 1381, Le boelin; 1383, nief, apreste; 1384, comande; 1387, atour; 1388, segnour; 1393, eschesse geuwent e a tables; 1399, iour; 1402, nief, guaires; 1401-2, *Sessoine* rhymes with *esbaine!* 1406, La nief; 1410, la nute, cel; 1412, neue.

Siglent la costere de Frise,
Tant quil acosteient Houtlande,
Une contree large e grande.
Le quart jur, de Houtlande veient
Les granz faleises ki blancheient.
Le sisme jur une contree
Acostent, qui est large e lee;
Selande la apelent, la gent;
Al honur de Flandres apent.
Dunc lur surt un vent devers tere,
Si les feseit damage e guere,
Kar tant furent loinz en la mer,
Kil ne pourent a port aler.
La mesnie en est malbailie,
Kar dulce ewe lur ert failie
Mult en sufrirent grant hachie
Les esquiers e la mesnie
Des deus nefs ke vindrent deriere,
Ki ensewírent le premiere.
  Li enfant oï la novele,
Edmund, sachez ne li fu bele.
Sur ses piez en estant sest mis,
Vers orient turna son vis.
Dieu reclama devotement,
Kil aït pitie de sa gent.
A genuilluns sest acute,
E Dampnedieu ad reclame,
Kil tele ore lur tramette,
Ki a salve porte les mette.
  Oiz la primere vertu,
Ke Dampnedieu fit pur son dru,
Seint Edmund, sicum il oura,
E de fin quer Dieu reclama!
Il ne aveit mie par oure,
Kil nunt vent a [lur] volente.

MS. ll. 1415, acostent (7 syl.); 1417, veienent; 1420, acostient; 1426, porent; 1427, mesnee; 1430, mesnee; 1431, niefes; 1433, Lenfant (7 syl.); 1435, peiz; 1437, devoutement; 1441, tel (7 syl.); 1448, a volente (7 syl.).

Un vent surst devers [le] midi,
Bien aspre, ki les acuilli,
Ki en la veile e en lur tref
Fiert, si enpeint avant la nef.
Les mariners en sunt mult lie;
Lur lof unt enz mult tost lancie,
E [tost] alaschent lur boelins
E estreiment lur holgurdins.
Aspre est le vent, li sigle legier,
Unc ne les covint harnesker;
Bon vent aveient e bien portant;
Tut le jur siglent a talant,
E tute la nut a serin;
Desque il ajurna lendemain,
Se tindrent a la halte mer.
Le soleil lieve, e halt e cler,
Bels est li jurs, le tens seriz,
Le vent de Su lur est failliz,
Kil ne pourent aler avant,
Ainz vunt en halte mer wacrant.
E kant vint entre tierce e prime,
Ke le soleil abate la rime,
Dunc lur surst devers orient,
Une dulce ore, un suple vent,
U il se sunt longes tenu,
Tant quil unt choisi e veü,
E virent clerement lensegne
Des granz faleises, devers Lyn·
Cele part siglent a espleit,
Tant cum la nef aler poeit;
Tant unt sigle, tant unt vage
Ke a la tere sunt aprochie.

MS. 11. 1449, devers miedi (7 syl.); 1452, en peint — nief; 1455, E alaschent (7 syl.); 1457, sigleigier (reading unintelligible); 1458, haneker; 1460, iour; 1461, nute; 1462, aiourna; 1465, le iour; 1467, porent; 1468, halt; 1469, tirce; 1472, un (7 syl.); 1475, la sen (reading unintelligible; correct as above, or for *sen*, read *sein*, *seing;* (cf. Godefroy); 1476 len; 1477, parte; 1478, nief.

Pus ont hors lance lur batel,
A tere mistrent le dancel,
Edmund, lur naturel segnur,
Par la grace del creatur.
Ke Dieu claime en la prophetie,
Sicum nus mustre la clergie:
"Oisel volant del oriënt,
E de luin home, a son talant."
Les nefs tutes treis arivees
Sunt, [e] a la tere enancrees,
A mesmes dune petite terele,
A merveile aäte e bele,
Ki a cel temps esteit clamee,
E ki uncore est apellee:
Maidenesboure en engleis,
Chambre as puceles en franceis.
E la vile de li ad nun,
En engleis, Hunestanestun,
E en franceis est apelee,
La vile de piere melee:
  Quant Seint Edmund fu venuz
A tere, e hors la nef eissuz,
En une planesce acceptable,
E bele e verte e delitable,
De lez la mer, en oreisuns
Chaï li ber a genulliuns,
E pria Dieu pitusement,
Pur le pais e pur la gent.
La mustra Dieus quil aveit chere,
E sa oreisun a sa priere;
Kar la vertu de sa oreisun
Mustre le pais envirun,
Ka Hunestanestun apent.
Ceo sevent bien tute la gent,

MS. ll. 1489, nefes; 1490, Sunt a la (7 syl.); 1491, terel; 1492, bel; 1493, cele, clame; 1494, apelle; 1496, E chambre as pucels (9 syl.); 1497, noun; 1498, hunstanestun; 1502, del nief; 1505, le; 1506, chcy; 1507, preia; 1509, dieu; 1513, hunstanestun (7 syl.); 1514, seivent, tut.

Ke la tere est plus gaäinable,
E de tuz biens plus fusunable
En Est, e gette meldres blez,
Ke nule altre tere de lez.
Kant Seint Edmund out oure,
E Dampnedieu out reclame,
Ses homes li amenent devant
Un palefrei suef amblant.
Sicum li ber munter deveit,
Vers occident [re]garde e veit,
Veit hors de la tere saillir
Dulces funteines par aïr,
Od dulz curs, od clere gravele
Nul ne puet choisir la plus bele.
Cuntrecurent vers la mer,
Semblant funt de li welcomer.
Del liu dunt les russels sunt surs,
Jesquen la salse, funt lur curs
E isenelement se destendent,
Od duz murmure en mer descendent.
Mult par sunt bones les funteines;
Pur beivre nad suz ciel si seines,
E meint hum jesqua [i]cest jur
En garist de meint [grant] dolur;
De meinte grant enfermete,
En unt plusurs eü sante.
  E kant li ber fu curune,
E il fu fet rei del regne,
Le liu out chier, si lama tant
Kil [i] fist feire maintenant
Une sale riche e reale,
Grant e noble e emperiale,
E une mult riche chapele,

MS. ll. 1515, gaynable; 1518, leez. 1522, sueif; 1524, garde; 1525, E veit (9 syl.); 1527, dulces; 1528, poeit; 1534. murmuire; 1537, home; iesqua cest iour; 1538, meint dolur (7 syl.); 1539, meint (7 syl.); 1540, en sante; 1542, reys; 1544, Kil fist· (7 syl.); 1545, real; 1546, emperial.

Halte e avenante e bele,
U li seint reis soleit aourer
Kant il soleit [i] sujurner.
E pus apres quant il reis fu,
E le realme aveit resceu,
Le liu ama, si out mult cher,
Sovent i soleit repairer,
Mult i soleit venir sovent
E sujurner priveement.
Les baruns ki od lenfant esteient,
E ki en lur garde [l] aveient,
Le amenerent tut sagement,
Sanz noise e sanz seü de gent,
A une cite noble e grant
Ke en cel tens ert riche e vailant
E de mult noble renomee:
Atleburg esteit apelee
La cite; Atle lapela—
Atle li reis ki la funda.
Uncore i ad vile champestre;
A cels de Mortimer suelt estre.
En cele cite mist enfin
Edmund tut un an enterin;
E son salter il paraprist
Par la grace de Jesu Crist,
Ken Sessoine aveit comence
Dunt aprīs aveit la meite,
E altre sen aprist apres,
Dunt sage fu a tut dis mes.
Ceo le fist Dieus par sa puissance,
E par sa dulce purveance.
E kant le regne out en sa main,
Al governer fu plus certain.
Ceo est grant sen e courteisie,
Kant prince e reis entent clergie;
Al regne governer li valt,

MS. ll. 1550, soleit suiourner (7 syl.); 1551, rey; 1558, aveient; 1568, soleit (9 syl.); 1569, miest. 1574, apris.

Kar quant le sen des altres falt,
Par la clergie quest ajuwe,
[Si] ad tost sen e reisun suwe.
Kant les altres ni veient gute,
La clergie le sen i bute.
   Edmund, cume jeo ai desus dit,
Sujurne en Atleburg la cit;
Pur ceo le feseient sujurner
En Atleburg, e demurer,
Cels qui el pais mene lourent:
Kar il soucherent bien e sourent,
Ke li barun plus poestis.
E li plus riche del païs,
Kant il de la mort Offe oireient,
Pur le realme mesuvereient;
Si feseient tut li barun
E furent en grant contenciun.
Chescun dels voleit endreit sei
De la tere estre sire e rei
Lestreif dura un an enter,
Pur poi ne surst grant encumbrier
Kar les teres ultre marines
Ka cel païs erent veisines,
Ke hum claime collaterals,
Les promistrent gueres e mals:
Kil les vendreient assaillir
Sil ne volsissent obeir
A els, e rendre les treü.
Kant la tere e le pais feu
Si longement sanz chief segnur,
Le poeple en est en grant errur,
En grant crieme e en grant turment,
E dutent que foreine gent
Vienge sur els, si les asaile,
Si envers els pernent bataile,

MS. ll. 1585, aguwe; 1586, Ad tost (7 syl.); 1590, cizt; 1593, en; 1593-4, lorent: sorent; 1597, morte; 1607, home; 1613, longment (7 syl.); 1615, crieme en (7 syl.); 1616, doutent; 1617, viengent.

Sanz chevetaine e sanz segnur,
Ki les maintienge en estur;
Kant il nunt ki les maintienge,
Si crement ke les mesavienge.
Cunseil unt demande e quis
De tuz les sages del pais.
A Castre funt lur asemblee
Ke dunc ert de grant renomee
Tuz les plus sages del regne,
E li evesque e li abe,
Li sage cunte e li barun
Furent a cele elecciun.
Entrels cunseil unt demande,
De ki rei ferunt del regne.
Li seneschal lieve en estant,
Ki mult sages ert e valiant,
Ki a la mort fu Offe le rei,
E ki Edmund mena od sei
"Segnurs," fet il, "ore escutez,
Ke mestier de cunseil avez,
A rei eslire e [a] segnur,
Ki le païs guart a honur,
E al poeple seit acceptable,
E sage duitre e covenable.
Acheisun ni reisun ne vei,
Ke meis puissez estre sanz rei;
E kant rei vus estuet aver,
Errer vus estuet par saver,
De tel eslire, de tel choisir,
Ke en pes vus puise maintenir,
E dreit e justise garder
E la tere en pes governer.
Mult vus fu li reis Offe amis,
E vus ama tant cum fu vifs,

MS. ll. 1619, cheveteyn; 1620, 1621, maintinge; 1625, asemble; 1627, regnee; 1636, a mene (9 syl.); 1638, conseil en (9 syl.); 1639, e segnour (7 syl.); 1640, honur; 1648, Ki (9 syl.); 1649, Justice; 1653, e bon (9 syl.).

Sage rei fu, bon justiser,
E seintment murust ultre mer.
Jeo fu of li quant il murust;
Mult me peisa ke morir dust;
Devant ceo ke la mort li prist,
Par fei e par serment me mist,
E mei e tute sa altre gent
Mist par fei e par serement,
Ke quant nus en returnerum,
Par Sessoine nus realisum,
U li reis e nus sujurnames
Kant a Jerusalem alames
Od le rei, son cosin germein,
Qui tute Sessoine ad suz sa main,
E ke nus menisum defrunt
Le fiz le rei, lenfant Edmund,
Quen Estangle en feisum rei.
Ceo nus fist il plever par fei.
Offe seisi le damisel
En cest realme, par son anel,
Dunt il fu fet rei e sacre,
Kant il fu primes corune.
E nus, segnurs, par la venimes;
Tant parlames, e tant feïsmes,
Ke kant nus de iluc en alames,
En ceste tere lenfant menames.
[E] purquei le vus celerum?
A grant peine conquis le avum.
Kant li reis Offe ad le regne
A Edmund son cosin devise,
Par nus qui la fei enplevimes.
E le serement en feïsmes—
Ki dirra le dreit e le veir?—
Bien il deit estre e rei e heir;
E pur ceo e pur altre rien,

MS. ll. 1657, morte; 1658, serement; 1661, nus returnerum (7 syl.); 1674, primier; 1677, iluc alames (7 syl.); 1679, Purquei (7 syl.); 1681, le rei; regnee; 1683, le fiz; 1684, fesimes.

Dunt jeo vus musterai trȩs bien,
Le devez choisir e eslire,
Kil seit de vus e rei e sire.
Edmund est mult de halt parage,
E ne est de real liniage,
E la bealte de li est si grant,
Ke en mund ni ad si bel enfant.
E od la grant bealte de li,
Unkes puis ke jeo ne fui,
Ne vi plus sage creature,
De sen, de reisun, de mesure,
Ni qui plus tost seüst juger
Une reisun, ne desreisnier.
Segnurs, mult est lenfant Edmund
De acu sen e de parfunt,
E kant il est cosin le rei
Offe, ki si nus mist par fei,
Kil seit reis de cest païs,
Jeo vus dis bien le mien avis:
Qui ceste chose volt desdire,
Quil ne seit e rei e sire
De cest pais, de cest regne?
Segnurs, sachez en verite,
Ke nus enfin destrut serrum
E le realme perderum,
Kar si son pere en Sessoine,
Ki rei est, oit la grant vergoine
Que vus lavez si refuse,
Bien le di, par ma lealte,
Of mult grant gent sur nus vendra,
E la tere e nus destruera."
Kant il aveit dit e parle
E [si] tut son avis mustre,
Levesque de Norwiz parla,
E tut le poeple lescuta:
"Segnurs," fet il, "ore escutez;

MS. ll. 1691, mlt, 1694, nad (7 syl.); 1701, mlt; 1702, acue; 1709, regnee; 1720, E tut (7 syl.).

Si jeo di bien, sil graäntez.
Mult ad oure li Seneschal
Cume sage home e cum leal,
Cume prudome, cum sene,
Quant nus a le dreit heir mene,
De ceste, nostre regiun,
Dunt estes en contenciun.
Ni entent ni sai plus dreit heir,
Qui mielz deive le regne aveir,
Ke Edmund lenfant, que cist message
Unt amene pur le heritage;
Fiz de rei est, de halte gent,
Cosin Offe e prochein parent
Le rei, qui devant quil fini,
De cest realme le seisi.
Par son anel que a li tramist,
Dunt estes en contenciun.
E od tut ceo, mist ceste gent,
E par fei e par serement,
Ki en cest pais le amenerent,
E qui le message aporterent.
Mult les devum saver bon gre,
Quant vus unt le dreit heir mene.
Jeo vus lo que tuz i alez,
E mult tost a rei le levez."
Tuz se greent, grant e petit,
Mult par ad levesque bien dit.
  Dunc se levent tute la gent,
Riche, povre, comunalment,
A une voix, e a un cri,
En un voler sunt [tuz] parmi,
En une mesme volente,
Cume Dieu les out espire.
A Atleburg en vunt, tut dreit,
U li enfant Edmund esteit;

MS. ll. 1724, grantez (7 syl.); 1726-7, cum; 1728, Quant a nus (9 syl.); 1730, Dunt vus estes (9 syl.); 1731, ne—ne sey (7 syl.); 1735, halt (7 syl.); 1753, voyce; 1754, sunt parmi (7 syl.); 1756, cum; 1758, lenfant (7 syl).

Si lunt a Bures, la cite,
Mult honurablement mene.
Iluc le feseient coruner,
E haltement a rei sacrer,
Del evesque, qui Hubert out nun,
Qui par mult grant devociun
Fist le servise e la feste,
Mult haltement, ceo dist la geste.
Bures esteit [une] cite,
En icel tens de antiquite,
De grant honur, de grant noblesce,
E tute de mult grant haltesce;
Kar la soleit hum coruner
Les reis, e enoindre e sacrer,
Qui de Estangle furent eslit.
Tele dignete aveit la cit
De Bures, que encore est assise
Mult bien, e de mult bele guise,
Desur une ewe redde e pure,
Que la gent apelent le Sture;
Marche est e devise certeine,
Entre Estsex e Suthfolc demeine.
Ceste grant chose fu parfeite,
E parfurnie e a chief treite,
Dunt jeo vus ai ici cunte,
Le jur de la nativite.
Del rei des reis, qui tutes choses
Ad en sa poeste encloses
Qui les regiuns done e tolt,
E les despent la u il volt.
Kant Edmund li [tres] seint ber.
Dunt avant vus volum mustrer,
Fu feit cheveteyne e segnur,
E rei [fu] de cel grant honur,
Sapience li fu veisine,

MS. ll. 1763, noun; 1767, esteit dunc cite (7 syl.); 1768, cel (7 syl.); 1772, reis enoyndre (7 syl.); 1773, destangle; 1777, euwe; 1789, li seint ber (6 syl.); 1791, feite cheveteyn; 1792, E rei de (7 syl.).

Ke lenseigne, aprent e doctrine,
E plus e plus i met le sens
En son quer, e en son purpens,
Cum en Dieu se deit contenir,
E coment la gent maintenir,
E cume grant chose ad conquise
E cume grant feisance emprise
E cume grant fes ad sur sei,
Cil qui de tere est prince e rei.
De tut ceo purvit la reisun,
La mesure e la mesprisiun,
Par le conseil de la mestresce,
Sapience, qui est furmeresce
De tutes les choses del mund,
Ke feites e crees [i] sunt;
Omnicreatice la claiment
Tuz cels qui mesure e dreit aiment.
Li ber, Seint Edmund, sa doctrine
[Re] treit bien, e sa discipline;
Sa simplesce ert tant enterine
Dulce, amiable e columbine,
E sa fierte si atempree,
E de tut si a mesuree;
Columb sanz fel vers ses amis
Esteit; e vers ses enemiz
Eveziez plus que [nuls] draguns
Esteit, [e] plus fiers que leuns,
E contre pensez de purpens;
E quanquil diseit esteit sens.
Tant par ert e ferme e estable
En mesure, que unkes diable
Par engin ne [le] purreit feire
De dreit [ni] de reisun retreire;
Ni malengin par coveitise,

MS. ll. 1799, 1800 and 1801, cum; 1808, creez sount (7 syl.); 1812 Ke treit bien; 1815, A sa; 1818-20, . . . vers ses enemys; Eveziez plus que draguns, Esteit plus fiers que nuls leouns; 1825, ne purreit (7 syl.); 1826, De dreit, de reisun (7 syl.).

Quil se retreisist de justise
Nel purreit unc par nul arveire,
Par duns ni promesses deceivre;
E la chose quil ne saveit,
Entendantement enquereit.
La reale veie si erra,
Quil unkes [de]hors n[en] ala;
Ni trop a destre senhalceant,
Ni trop a senestre apuiant
A vice ne a iniquite
Del humaine fragilite;
Issi par reisun e dreiture,
Lestreite line de mesure
Tint; que ultre ne passa vers destre
Ni hors nala devers senestre;
Qui hors de cele line va,
Reisun, dreit ni mesure na.
As vedves e as orfanins
Fu pere pius e enterins,
Francs e larges as besoinus
As povres e as sufreitus.
Tuz jurs recorde en son corage
Le dit ke jadis dit un sage:
"Establi te unt rei e princier?
Ne te voile trop enhalcier,
Meis tel seies entre ta gent,
Si cum un dels comunalment."
Issi fu Seint Edmund as suens
Francs, deboneire e simple e buens;
E pur ceo quil de cels esteit,
Dunt lapostle nus amenteit:
"Nus sumes a Dieu bon odur,

☞MS. ll. 1828, treisist (7 syl.); 1829-30, arveire: deceivre. I have not ventured to correct to deceveir; both the metre and the e in arveire seem to forbid. 1832, entendantment (7 syl.); 1833, real, issi; 1834, hors ne ala (6 syl.); 1835, enhalceant (7 syl.); 1837, vices ni (9 syl.); 1841, Tant; 1846, puis; 1847, Franc, bosoynus; 1849, iours; 1851, Establete; 1855, a suens; 1856, Franc, bons.

En tuz lius e bone dulceur,
En cele qui perisent defrunt
E en icels qui salf resunt."
Cum par tut flaire le flairur
De Dieu, e de sa dulce odur;
Ceo est la bone renumee
De vie honeste demustree,
Qui esclercist tuz jurs apres,
En bone fame, loinz e pres.
Si fu de la vie al barun,
Seint Edmund, dunt nus ci parlum.
Ceo dit Seint Augustin le grant:
"Vus qui amastes le bien feisant
Vus vesquistes sanz nul retur,
En Dieu e en sa dulce odur."
E par icele odur demeine,
Remort celi qui trop se peine
De envie aver sur tute rien,
Vers celi qui tuz jurs fet bien.
De tels enviüs, a estrus,
Fu Lothebrok li envius,
Qui mult fu riches de grant fin,
Meis trop esteit felun veisin.
Kar fel esteit vers ses procheins,
E mult cruel vers ses lointeins.
Gopil a tuz vers ses parenz,
E enemi a tutes genz.
Lothebrok sune en engleis,
Ruisel hainus [est] en franceis.
Vereiement hainus esteit
Il, e ceo que de li surdeit
Kar il aveit treis fiz feluns,
E si vus dirrai bien lur nuns:
Ingar aveit a nun lainne,
Hubbe laltre, Bern le puisne.

MS. ll. 1867, esclerzist; 1875, icel; 1878, iours; 1884, lonteins; 1887, soune; 1888, hainus en (7 syl.); 1889, Vereyment (7 syl.); 1893, liainne (9 syl.); 1894, Hulbe (?); baerin.

En un angle mananz esteient
De le Danemarche u maneient.
En mer fu cel liu enangle
Mult bien enclos e bien ferme,
Quil ne doteient nules genz,
Ni les Guteis, [de] lur parenz,
Qui cele gent cum mort haieient,
Kar plusurs mals fet les aveient.
Cil Lothebrok e ses treis fiz
Furent de tute gent haïz
Kar utlages furent en mer;
Unk ne finerent de rober
Tuz jurs vesquirent de rapine;
Tere ne cuntree veisine
Nert pres dels, u il, a larun,
Neusent feit envasiun.
De ceo furent si enrichez,
Amuntez e amanantez,
Quil aveient grant aünee
De gent e mult grant asemblee,
Quil aveient en lur companie
Kant errouent od lur navie;
Destrut en aveient meint païs,
Meint poeple destrut e occis.
Nule contree lez la mer,
Ne se poeit dels ja garder.
Iceles genz, ices tiranz
Furent de curages mult granz;
Armes aveient merveiluses,
Granz a demesure e hiduses,
Od tut ceo chescun sa partie
Out de chescune felunie
Ingar ert si fel e culvert,
E de felunie si ouvert,
Ke nul conustre nel poeit,

MS. ll. 1896, Delee danmarch; 1899, nuls; 1900, Guteis lur parenz (7 syl.); 1906 Unkes; 1907, iours; 1914, asemble; 1920, put (7 syl.); 1921, Icels; 1923. merveilouses; 1924, hidouses.

Si fel, si atilus esteit,
Que a nul home ne deïst
Son corage, ne descoverist.
Hubbe fu sorciers, si sout lestre
De sorcierie, si fu mestre;
Ja ne fust host quil surveïst,
Quil od poi de gent ne venquist,
Bern ert si fel e si engres,
De ire anguisuse si ires,
Lire de li fu si ardant,
Suz ciel ni ad home vivant,
Quil esparniast a nul foer,
Kant lire li [a]munte en quer,
Ke de li feist le nes voler,
U oreile u les oilz crever;
Ja ne li fut si fin parent,
Meis il out od li une gent
Granz e membruz, ki le teneient,
Kant ses hees li surveneient.
Un jur vindrent devant le pere,
Ingar, Hubbe e Bern lur frere,
Li murdrer, li engres larun,
Devant lur pere, le felun;
Se sunt asis en sa presence;
Chescun apres laltre comence
A retreire les larecins
Quil unt fet a lur veisins,
Les murdres e les traïsuns,
Les roberies, les arsuns,
Les destrucciuns deglises,
Les aguaiz e les granz occises,
Dunt il unt destrut e gaste
Meinte tere e meinte contree.
Lur pere les oit e entent

MS. ll. 1933, Hulbe (?), si sout tut le estre (9 syl.); 1936, **venqueist**; 1937, Berin (9 syl.); 1939, Le ire; 1940, nad (7 syl.). 1942, **le ire, li** munt (7 syl.); 1950, Hulbe, berin; 1955, larcins (7 syl.); 1957, **treisun** (7 syl.); 1964, orgulousement.

Parler si orgulusement,
Les denz aguisse e cruist e gruint,
Frunce del neis, frunce del frunt,
Roule des oilz od quer enfle,
Ad si respondu e parle;
Od grant dedegne, si ad dit:
Laniers ceo dit—malveis requist!
"Tut est vent quanque vus parlez;
Nest rien de ceo dunt vús vantez
Kanz pais [e] kantes regiuns,
Kantes cites, kantes mansiuns
Avez conquis e purchaciez,
Dunt de rien seiez enhalciez.
Un juvencel, de Sessoine ne,
Nun Edmund, si est nume,
Fiz del rei qui [ore] est segnur
De Sessoine, e qui tient lonur,
Od poi de gent, en mer entra,
Od sul treis nefs, si ariva
En Estangle dunt ore est sire
E reis, e prince del empire.
Le pais ad, e le regne,
Suz sa main, a sa volente.
Quele aventure e quele conqueste
Feïstes unc semblable a ceste?
Ahi! cume feite engendrure
E cume bone nuriture
Ai fet en vus, e quels enfanz
Ke tant par vus feites puisanz!"
Cil sunt de grant ire embrase,
Pur lur pere qui out si parle,
Pur la vergoine quil unt eü.
De la sale se sunt eisu,

MS. ll. 1966, neis; 1970, Lanier ceo ait malveis requist: MS. reading evidently corrupt, and the reading above, suggested by Arnold, is very doubtful; 1973, Kantes pais, kantes; 1974, cites e kantes (9 syl.); 1978, noun, issi; 1982, soul, niefes; 1985, regnee; 1989, cum feit; 1990, cum.

Trestuz pensis, de ire enragez,
Cument purrunt estre vengez
De Edmund, fiz le rei de Sessoine,
Pur qui aveient hunte e vergoine
De lur pere, qui si les laidi;
Mult en sunt irrie e marri
Purparlant vunt la traisun,
Cument averunt le barun
E puis si unt tuz lur privez,
E lur pere ensemble ajustez;
Conseil les unt de ceo requis,
E il diseient lur avis.
  Tant en parlerent en comun,
Quil en furent trestuz en un,
Ke en Estangle dreit en irunt,
E le pais tut destruirunt,
E occirunt tute la gent,
Riches, poures comunalment,
Vielz [e] joefnes, petiz e granz,
Homes e femes e enfanz,
E le rei Edmund, tut primier,
Voldrunt occire e detrenchier.
  Dunc feseient lur host banir,
E genz comencent a venir.
Une gent hiduse e grant,
Quaveient orible semblant.
Les uns unt res les chefs amunt,
Tut fors un tup devant le frunt.
E les acuns unt res les chefs
Trestuz fors un tupet detries.
Mulz i vindrent, par mer, par tere,
Armez e prestz de fere guere.
Par mer vindrent de tutes parz,
E en dromunz e en chalanz,

MS. ll. 1999, Edmund le fiz (9 syl.); 2006, peres; 2008, il les diseient (9 syl.); 2015, vielz ioefnes (7 syl.); 2019, feseient tost (9 syl.); 2022, mult orible (9 syl.); 2028, prestez (9 syl.); 2029, tute.

E en esnekes e en hallos, (1)
En bouces, en barges pertros;
Mil nefs en une compainie,
Mult asemblerent grant navie,
Ke tute fu la mer coverte,
De cele pute gent culverte.
  Quant il unt apreste lur eire
En la mer se mettent aneire,
En halte mer sen vunt siglant,
Trestuz emsemble, en un tenant.
Tant unt par cele mer erre,
E tant curu e tant sigle
Par aces e par amuntes,
Unt tant sigle par lur jurnes,
Quil unt Engletere choisie,
Si laprochent od lur navie;
En dreit del païs del North erent,
Tant cururent, quil ariverent
Juste la mer, sur la costere,
Od lur estoire grant e fiere;
Kar nul port receivre ne pout
Lestoire, tantes nefs i out,
Dunt la compainie fu tant grant.
Ceo fu endreit Northumberland,
U cele gent sunt arivee.
Il sespandent par la contree.
Minut ert, les cokes chantanz
Kant cels laruns, cels malfesanz
Se mistrent parfunt en le païs,
Bien uit liwes u neuf u dis.
Ceo fut Ingar qui la avala;
Sur la marine Hubbe leissa.
Damparz trestuz [dunc] se armerent
E lur batailes [si] contrerent,

MS. ll. 2033, niefes; 2035, tut; 2052, niefes; 2053, tan; 2057, mynute; 2060, nef; 2063, Trestuz se (7 syl.); 2064, batailes, contreerent.

Note (1): *hallos*: I have been unable to identify this word. Possibly it is a mutilated form of *chaloupe*.

Quil furent al albe aparant,
Kant le jur vait esclarisant,
Trestuz aprestez de mal fere.
Li enemi, li adversaire.
Dunc se desrengent e dereient,
Ardent e robent tut, e preient.
Es liz occient les dormanz,
E tut destrenchent les veilanz;
Nul ne poet aver garisun,
Ne de sa vie ranciun,
Ke tut ne seit a mort livere,
Kanque ateint unt e encontre.
Cil ki de Ingar poet eschaper
Nad u fuir fors vers la mer;
Al encontrer ne poet guandir
De Hubbe, quil nestuet morir.
Ne aveient garisun ne ados
De mort le poeple quil unt enclos
De lur deus hosts e de lur gent,
Ke occis ne seient a turment.
  Quant cele grant preie unt acquise
E fet aveit la grant occise,
Ingar li fel, [li] vezier lere,
Prist conseil a Hubbe son frere,
Kil lerait la li e sa gent,
Si ireit devers oriënt;
La meite del hoste i menereit,
E laltre meite li lerreit.
  Kant ceo fut purparle e fet,
En mer se mette, si sen vet.
Od grant estoire, od grant navie,
Od merveiluse compainie,
Se mistrent en la halte mer.
Unc ne finirent de sigler
Tanquil vindrent a un port,

MS. ll. 2068, adversiere; 2070, Ardent robent (7 syl.); 2071, En liz; 2073, poeit; 2075, morte; 2077, poeit; 2078, fuer; 2081, ne; 2082, del morte; 2083, hostes; 2085, preī; 2087, li fel vezier (7 syl.).

Ke la gent claime Orefort,
Ke dunc ert une grant cite,
Anciene, de antiquite.
Devant le port, loinz en la mer,
Leisserent sigles avaler:
De tutes parz ancre se sunt;
Desque la nut attendu unt.
Quant il vienent a la nuitant,
[E] quil virent le flot muntant,
Mult tost se sunt desaäncre,
E enz le port sunt tuz entre,
Tuit alarun, cum gopilz,
Qui par nut cerche les cortilz
Pur les gelins, le [fel] vilain
Dunt volt aver son ventre plain;
E cume lou, fel e maldiz,
Qui entre en la falde as brebiz,
Quant est endormi le pastur;
Si fist Ingar, le traïtur,
Ki en la tere des Estangleis.
Vint cume beste muntaneis,
Kant les genz furent en lur liz,
E les poeples furent endormiz.
En la cite subdeinement
Entra, il e tute sa gent;
Quant veit que les ad si surpris,
Des katre parz unt le feu mis;
Dunc pristrent tut comunalment,
Le aver, les dras, le or e le argent,
La cite mistrent en carbun,
Puis feseient tele occisiun,
De la cheitive gent ke [i] erent
Qui garde dels ne se donerent,
Bouche de home nel poet dire,

MS. ll. 2104, leissierent; 2106, nute; 2107, E quant il veient (9 syl.); 2108, Quil virent (7 syl.); 2111, cum; 2112, nute; 2113, le vilain (7 syl.); 2115, cum; 2117, pastour; 2118, treitour; 2120, cum; muntaneis; 2125, supris; 2131, ki.

La occise e la grant martire
Des cheitives e des cheitis;
Nul ne poet dels esturtre vifs,
Quil en lur glaive [n] encheïsent,
E que orible mort ne suffrisent.
Feseient lur iniquite
E ravirent la chastete
Des espuses e des puceles,
Des vedves e des damiseles;
A grant dolur les demenerent
E huntusement les vergunderent,
E puis apres, a mort les mistrent,
E detrenchierent e occistrent.
Les baruns, veanz lur muliers
Deglagierent les aversiers;
E les muliers tut ensement,
Mistrent a mort e a turment.
Joefnes e vielz, petiz e granz,
E les enfanz, [les] alaitanz,
Destrenchierent e esbuelrent,
Occistrent e a mort getterent.
Kant lur eschet unt iluc feit,
Amunt el païs se sunt treit.
Tut altre tel funt les tiranz
Des gaäinurs, des païsanz
Tuz les [i] unt morts e occis
E lur aver robe e pris,
Fors la cheitive vilanaile,
La povre gent e la rascaile,
Quil dedegnerent a tuer,
E lur branz en els besordier.
A icels parle Ingar e dist:
"Vifs vus ai leisse par despist,

MS. ll. 2137, glaime, encheisent (7 syl.); 2139, E feseient (9 syl.); 2141, de; 2142, de (bis); 2145, 2150, morte; 2152, enfanz alaitanz (7 syl.); 2154, morte; 2156, en le (9 syl.); 2158, gagneurs (7 syl.); 2159, unt mort e occis (7 syl.); 2162, poure (v and u indistinguishable); 2165, cels (7 syl.).

Quen vostre sanc ne voil muiller
Mes beles armes ni soiller.
E si vus volez vie aver,
Si me dites tost le veir,
De Edmunt, le rei de cest païs.
U hante, u est il estaïs?"
Cels aveient pour de morir,
Nel osent celer ne coverir;
Ainz repundent: "A Hailesdun;
Iloc [ore] meint, ceo dit hum."

Ingar li fel, Dieu enemis,
De males arz coint e apris,
Ententivement le quereit;
Kar sovent dire oï aveit.
Ke Edmund, li seint glorius rei,
Out mult bones teches en sei;
Quil ert joefnes, dentur trent anz,
Pruz bacheler, forz e valianz;
En bataile hardi e fiers.
Pur ceo se hasta le aversers,
De tuz occire e [tuz] tuer,
Kanque en la tere poet trover,
Ke li reis sucurs nen oüst,
Dunt il defendre se poüst.
Pur ceo se hasta Inguar sanz fable,
Li fel, li membres al diable,
De tost errer, de tost occire
Quanquil pout trover en lempire;
E bien sout que li reis naveit
Defense u garir se purreit,
En Hailesdun, en cel hamel,
Ke ert loinz de burc e de chastel,
(Le Ham, le bois le ewe de le,
Tut est Hailesdun apelle.)
U li chivaler Crist Jesu,

MS. ll. 2175, respounent; 2176, Iloc meint, home (7 syl.); 2177, le; 2184, fort; 2186, li (9 syl.); 2187, occire e tuer (7 syl.); 2188, poeit; 2192, membre (7 syl); 2199, euwe.

Seint Edmund, a cele ore fu.
  Ingar li Achemenien,
Ki unkes ore ne fit bien,
Derrer se haste e se desreie,
A grant espleit [si] tient sa veie,
Tanquil meïsmes venu sunt.
A la vile u ert Seint Edmund.
Dunc ad pris un son chivaler,
Si en ad fet son messagier
"Va tost," fet il, "e tost revien,
Al rei Edmund, si li di bien,
A mei se rende e de mei tienge
Son regne, e mon home devienge;
E si me dune tut son tresor,
Son aver, son argent, son or,
Treü me rende chescun an,
Del regne, quant orra mon ban,
E en mes dieus, u me affi tant
Creie, e les seit obeissant,
Sul issi vers mei se humilie,
Asez tost li lerrai la vie
Si a mei ne se voult obeir,
De dure mort lestuet morir,
E il e trestute sa gent:
Ceo li dites seürement.
Ne aëz ja nule poür;
Nus serrum pres a tun retur.
  Li messager si [tost] sen vait,
E dreit a Hailesdun se trait.
A la porte vint, si hucha,
E le porter li demanda:
"Ki es tu? va! que vols? que quiers?"
Cil dit: "Jeo su un messagiers;
Parler voldrai od vostre rei."
Le porter dit: "Attendez mei;

MS. ll. 2202, 2204, ;oure; 2206, espleit-teint (seven syl.); 2207, mesmes; 2211, reveien; 2213, teinge; 2215, doune; 2223, voult; 2224, morte; 2227, nul; 2228, retour; 2229, si sen vait (7 syl.).

Jeo irrai a li, si lenquerei,
Quil voldra, si vus [le] dirrei."
Le porter va al rei nuncier,
"Que a la porte ad un messager,
E si voldreit a vus parler."
Li reis respont: "Leissel entrer."
Li messager est venu avant,
Oiant Seint Edmund maintenant,
E oaint trestute sa gent,
Dist son message hardiement:
"Reis," fet il, "entendez a mei,
E tuz cels altres que ci vei.
Ingar, qui mult feit a duter,
En tut le siecle, en tere en mer,
Ki unkes jur vencu ne fu,
Ne james ne serra vencu,
Ki [si] est nostre lige sire,
Finablement vus mande a dire:
Que vers cest païs ad conquis
Plusurs teres, plusurs païs,
Dunt tuz les poeples sunt enclin
A son comandement enfin.
Ore est en cest regne arive,
Quil [ja] mult par ad desire,
Od grant estoire, od grant navie;
Aver en volt la segnurie.
E en cest pais volt ester
Tut cest iver e sujurner.
Si vus mande ke a li venez,
E tost son home devenez,
E de li tiengez vostre honur,
Cume de vostre chief segnur:
Chescun an treü li rendez,
Tantost cum vus son ban oirez.

MS. ll. 2238, vus dirrei (7 syl.); 2242, lessel; 2248, autre; 2251, iour; 2253, Ki est (7 syl.); 2257, tut le poeple est (7 syl.); 2260, Quil mult (7 syl.); 2264, suiourner; 2267, honour; 2268, cum; segnour.

E si li donez errantment,
Tut vostre aver, or e argent,
E ken sa creance creez,
E Crestiente reneiez.
Feites ceo, ceo vus mande il bien;
E si vus retreiez de rien,
Vus perderez mult tost la vie,
E le regne e la segnurie;
Grant turment vus estuet sufrir
E puis de orible mort morir.
Reis, responez sanz [nul] delai,
A mon segnur le nuncierai."
 Quant li seintime reis ceo oï,
De parfunt quoer gemist e fremi,
E suspira od grant dolur,
E od grant ire e od tristur.
E un son evesque apella,
Ki ert son prive, si demanda,
Quel conseil aver en purreit,
E que, sur ceo li respondereit?
 E cil li conseila e dist,
E loa bien quil [tut ceo] feist,
Kanque Ingar li aveit mande
Pur aver vie e salvete;
Prendre purreit confessiun,
Quant ale sen fut li felun.
 Kant li reis loit si regarda
Vers la tere, un poi sembruncha,
Aval regarda, si se tout.
Quant une piece pense out,
Cuntre munt ad son chief leve;
Oiez quil ad dit e parle:
"Evesque, Dieus, dunt surst tut bien,
Ki justise est de tute rien,

MS. ll. 2271, erraument; 2276, vus vus retreiez (9 syl.); 2280, morte; 2281, sanz delai (7 syl.); 2283, seintim rey; 2284, quor; 2288, privee; 2292, quil-feist (6 syl.); 2297, lout; 2297, agarde a; 2299 esgarda; 2304, justis, tut.

Il seit [ore] temoin de mei,
Ke empereör, prince ne rei,
Ne nul hum que seit ne en mund,
Ne departira mei, Edmund,
Mort ne vif, de la charite.
Jesus Crist quen croiz fu pene,
Ki anel de fei jeo ai receu,
Al funz kant jeo baptise fu,
U deniai e deguerpi
Del tut, Sathanas lenemi,
E ses ovres e ses pompees,
Les males les demesurees."
  Dunc dist li seint reis dreiturer,
E si parla al messagier:
"Digne fussez de aver la mort
Des mains des miens, meis jeo record
Ke Jesu nostre salveür,
Pur nus suffrit mort e dolur,
Pur ceo ne te voil adeser,
Ne mes mains en tei maculer.
En le nun Dieu, voil la mort sufrir,
Mielz qua vostre rei obeir.
Va ten mult test e si li di
Ceste response que as ci oï."
  A peine aveit ces moz pardiz
Li seintim reis, e parfurniz;
A peine aveit turne son oil,
E li messager passe le soil,
Ai vus! encuntre le fricun
Ingar, li engres felun.
Al messagier dist par desrei:
"Di mei la response le rei."
E cil li dist de mot en mot,

MS. 11. 2305, seit temoyne (7 syl.); 2306, eperur; 2307, home; 2310, croice; 2312, baptice; 2319, morte; 2320, De maynes, recorde; 2322, morte; 2324, me; 2325, noun, voile, morte; 2328, cest respons; 2329, payne; 2331, payne; 2332, out passe (10 syl.); 2336, tost les respons (9 syl.).

Cume li reis respondu out.
E li tiranz, kant le entendi,
Si comanda tost e bani,
Ke tute sa gent sespandisent,
E [tuz] tuassent e ocisent,
E de querre mult les somunt,
Nomeement le rei Edmunt,
Ki dedegne ses leis tenir,
E a ses preceptes obeir.
Cels sespandent amunt, aval,
Qui mult coveiterent le mal.
Kanquil troverent detrenchierent
E occistrent e deglagierent,
En la vile de Hailesdun.
Tut pristrent li colvert larun
Le aver ke en la vile troverent;
Naveit meisun quil ne pelfrirent.
  Dunc sunt dreit al paleis veneu
U le ami Dieu, Seint Edmund fu,
Cume le membre Jesu Crist,
Trestut sul en son paleis sist.
Kant choisi lunt, mult tost fu pris;
A tere lunt gette e mis,
E puis apres li unt liez.
Estreitement, e mains e piez
Dunc lunt les feluns treine,
E pardevant Ingar mene,
Li colvert duc, de mal esclate.
Cum Jesu fu devant Pilate,
Sestut devant li, li seint rei,
Arme de creance e de fei,
Ki coveite ensivre la trace
De Jesu Crist, qui par sa grace
Suffrit e mort e passiün
Pur nus e pur nostre ranceun.

MS. ll. 2338, cum; 2339, tirant; 2342, E tuassent, occeissent (7 syl.); 2344, nomement; 2357, cum; 2358, soul; 2364, amene (9 syl.); 2372, raanceun (9 syl.).

Seint Edmund tienent ferme lie
Devant le tirant enrage.
De meinte manere gabe
Lunt, e laidi e buffete.
Puis lunt mene demeintenant
De iloc, les ministres al tirant,
E en menant lunt si batu
Pur poi que [li reis] mort ne fu;
E dunc lunt amene tut dreit,
A un arbre, qui pres esteit.
Apres, le unt, la malveise gent,
Al arbre lie fermement;
E puis forment le turmenterent,
E batirent e flaëlerent,
E de bastuns puinals mult granz
E descurgez e de verganz.
Unkes hum de mere nasquit,
Ki tant mortel dolur suffrit;
Unkes pur ceo vencu ne fu,
Kil napellast le nun Jesu,
Ki pur nus fu mis en la croiz,
Plurant od mult pituse voiz.
Kant les turmenturs ceo veieient,
Ke par tant veindre nel purreient,
Enragez sunt, de ire embrasez
Pur poi quil ne sunt forsenez.
Tuz a un bruit les enemis
Lur saïtes, lur arcs unt pris,
Lur pilez e lur darz aguz,
E lur gavelocs esmoluz,
Un poi se esloignent del seint rei
E dunc traïstrent par grant desrei,
Trestuz al cors del seint martir,
Ensemble, par si grant aïr,
Que les braz li unt estroez,

MS. ll. 2380, que mort (6 syl.); 2381, mene (7 syl.); 2388, descurgiez; 2389, home; 2393, croice; 2394, voice; 2395, veient (7 syl.); 2399, seites (7 syl.); 2402, gavelokes.

Quises e geambes e costez,
Par mi le dos, par mi lentraile,
E parmi la mestre coraile,
Parmi le chief e la cervele,
Parmi le ventre e la boele;
Lunt trespercie de tutes parz
Saïtes, gavelocs e darz.
Tant trait e tant lancie unt
Al cors del seint martir, Edmund.
Tant i treistrent espessement,
E pilez e darz ensement,
Ke lune plaie en laltre [s]ovre,
Kant la saïte liu recovre,
E tant espes i sunt li dart,
Kant il les traient cele part,
Ke lune escorche laltre el cors,
U de laltre part le boute hors.
Tant i out des darz grant fuisun,
En le cors del seintime barun,
Pel de hericeon resembla,
U tel fuisun despines a.
Il nout ne braz, ne poinz, ne pie,
Que plein ne fut de darz fiche
E de saïtes e de darz
Tant en [i] out de tutes parz
Ke nul ne pout de oil choisir.
La char del seintime martir.
Quant li cruel Ingar veit
Quil ne poeit en nul endreit,
Fere Seint Edmund, le martir,
A ses comandemenz obeir,
Ni obeir a ses comanz,
Dunc comanda li fel tiranz
As turmenturs qui pres [i] erent,

MS. 11. 2414, Seites (7 syl.); 2419, oure (7 syl.); 2421, espesse; 2423, escoche, en cors; 2426, seintim, 2427, hericiun;, 2430, fichee; 2432, en out (7 syl.); 2433, put; 2434. seintim; 2439, Ne; 2441, turmentours qui pres erent (7 syl.).

Ke cruelement le turmenterent,
Ke la teste tost li colpassent.
E ignelement decolassent.
  Li decoleür veint avant
Al seint martir, Dieu reclamant,
Jesu Crist od pituse voiz,
Qui pur nus fu mis en la croiz;
Sicum il pout, mult reclama
Jesu Crist e sovent noma,
Tanque le seintime martir
Pout de la lange mot furnir;
Si fu ateint quil ne pout plus;
Li decoleür fist son us.
Le seint martir ad deslie,
E del fut sanglant lad sache.
Enperce fu de tutes parz,
E de saïtes e de darz,
Ken le dur fust enserre esteient,
Al sacher en le fust remaneient;
E parmi le cors se conduistrent,
E les fieres plaies remistrent,
Tant espessement en le cors
Ke point dentre ne piert de hors,
U le point tuchast dun pointel,
Que blesmie ne fust la pel
Del seint martir, del bon barun;
Mult suffrit peine e passiun,
A peine en le cors li bateit
Lalme; tant turmente esteit,
Ka peine pout ester sur piez.
Li decoleür si fu irez,
Si li comanda maintenant,
Ke le chief estendit avant
Que soleit estre corunee,
E de reale curune urnee.

MS. ll. 2443 le 2447, piteuse; voyce; 2448, croyce 2451, seint (6 syl.); 2457, enberse; 2458, seites (7 syl.); 2458, dure; 2469, en cors (7 syl.); 2475, ia soleit (9 syl.); corune; 2476, real, urne.

Li martir Dieu, nostre segnur,
Sestut devant les turmenturs,
Si cum li mutun qui est esliz
De tute la falde de berbiz,
Ke mort e sacrifice atent,
Si fist le seint hum ensement,
Ki volt sa vie teriene
Changier pur la celestiene,
Ententif en Dieu benefice,
Atent de sei le sacrifice,
Repleniz de bone manere,
De la pardurable lumere,
De la quele en ceste bataile,
Volt estre resaziez sanz faile.
Entre les urisuns quil fist
Vers son salveur, Jesu Crist,
Li decoleür ad de sespee
A un cop sa teste copee.
Issi departit de cest mund,
Lalme del seint martir, Edmund;
Issi otrea a suffrir
Dieus [St.] Edmund, son cher martir,
Pur li e son seintime nun,
Martire e mort e passiun.
E de sa vie prist amendes,
En le tens del duzime Kalendes
De Decembre; ceo dit lestoire,
Ke Dieus le resceust en sa gloire
E quil suffrit le sacrifice
De sei, pur Dieu e seinte eglise.
En la fin de sa passiun
Resceust tele expurgaciun,
Ke plus fu purge e pruve,
Que ne [l]est fin or esmere.
Od la victoire que out conquise,

MS. ll. 2478, turmentour; 2494, test; 2498, Dieus Edmund (7 syl.); 2499, seintim noun; 2500, martir, morte; 2501, ¶; 2506, pur (bis) (9 syl.); 2509 pruvee; 2510, ne est (7 syl.).

E od la corune de justise,
Entra en pardurable bien
En seint cene celestiën.
Par cele eissue vereiment
De mort e de cruciement,
Quil [si] out de son cors sufferte,
Par lur mal, nient par sa deserte,
E quil out ensuwi la trace
De Jesu Crist, qui par sa grace,
Suffrit e mort e passiun,
Pur nus e nostre raänceun
Cil pur saner nus en ceste vie
De pechie, de mal, de folie,
A la columpne u fut lie,
Ne pas pur sei son sanc espandie
Meis pur nus il leissa ensegnes
Des bateures e des engreines,
Quil suffrit pur nus salver
E pur nus hors denfer getter;
E cist pur la gloire conquere,
Ke unkes ne falt, suffrit en tere,
Liez al fut sanglant, tele peine,
Pur lamur Jesu Crist demeine.
Cil, Dieus e hum entier en vie,
Pur hoster de nus la felonie,
E la roile de nos pechiez,
De gre suffrit que cloufichiez
Fut, par mi piez e par mi mainz,
De clous de fer, hidus griffains.
Icist pur la veire amiste
De Jesu Crist fu trespercie
De pilez, darz e gavelos
Parmi la meule e [par] les os,
Ke tut son cors, de tutes parz
De pilez, gavelos e darz,

MS. 11. 2517, Quil out, suffert (7 syl.); 2518, desert; 2521, morte, 2523, Cil Dieus (10 sly.); 2532, suffri; 2533, a fu 2535, home; 2537, le roile; 2544, e les os (7 syl.).

Ert si covert que rien ne piert
Del cors, qui dedens enclos ert,
Ke tut decire vereiment
Fut del aspresce e del turment,
E humblement li martir Crist
En la confessiun parmist
E al darein en pacience,
Resceust la capitale sentence:
Quil eüst la teste copee
E bien loinz del cors desevree.
[E] le cors issi destrenchie
E de pilez si herice,
Leisserent iloques sanz fable,
Les feluns ministrals al diable.
Ingar li felun, li tirant,
Le engres larun, le suduiant,
La teste del martir ad portee,
E par malice loinz gettee,
Bien loinz del cors en un buissun,
Celeement tut cum larun,
En un rufflei que espes esteit,
Que nul avenir ne poeit,
En [mi] le bois de Hailesdun,
Kant sen alerent li felun
Od lur grant host, de la contree.
La teste unt pur ceo desevree
Loinz del cors: que ne la trovassent
Cristiens, ni al cors lajustassent
E que en honeste sepulture
Ne meïssent par aventure,
Le chief e le cors ensement,
Del martir Dieu omnipotent.
  Un hum de la cristiene lei
Ert eschape del grant desrei

MS. ll. 2555, out; 2556, desevre; 2557, Le cors (7 syl.); 2559, iluc (7 syl.); 2564, malisce si loinz (9 syl.); 2567, espesse; 2569, En le (7 syl.); 2573, nel (7 syl.); 2574, la iustassent; 2579, home, del, lay; 2580, desray.

[E] de la grant occisiun;
En [mi] le bois de Hailesdun
Se esteit pur la poür muscie,
E en un rufflei se ert fichie,
Qui Dieus aveit feit eschaper,
Pur ceste grant chose mustrer.
Par Dieu e par sa purveance
Vist il trestute la feisance,
E bien nota, en son aguait,
Le hidus e le horible feit
Del seint martir, del rei Edmund,
Quanque les feluns feit li unt;
Les granz peines e le turment,
Trestut le vist apertement.
Meis del chief, puis quil le colperent
Ne sout cume loinz le porterent;
Meis tant vist bien, que porte lunt,
Les murdrers ens en le bois parfunt.
E puis aprés, quant païs venue
Fu as eglises e rendue
E les Cristiens se leverent
De plusurs lius, u musciez erent,
Grant ire en unt e grant dolur,
De la mort lur tres cher segnur.
Ententivement demande
En unt entre els la verite
Del cors e del chief ensement,
De lur segnur dunt sunt dolent,
Cum il les purrunt assembler;
Kar a grant honur enterer
Le voldreient a lur poeir;
Mult le desirerent a aveir.
  Kant alez furent les frarins,
Les feluns murdrers Sarazins,
En lur païs, u il ainz furent,

MS. ll. 2581, De la (7 syl.); 2582, En le (7 syl.); 2596, cum; 2604, morte.

Kant vers Engletere sesmurent,
E les Cristiëns revenuz
Sunt, qui esteient espanduz,
Fuiz e musciez e repost,
Pur Ingar, e [pur] son grant host;
Kant il se sunt aseüre,
Ensemble se sunt asemble,
Pur quere le cors e le chief,
De lur segnur dunt lur est grief.
Il quierent ententivement,
E si troverent errantment
E virent le cors del martir,
Sanz teste a la tere gesir;
En meime le liu lunt trove
U li seint rei fu decole,
U son curs aveit acumpli
E del tut vencu lenemi.
  Cels dentur qui fuïz esteient,
E merci Dieu uncore viveient,
De tutes parz i aünerent,
E corurent e asemblerent,
Pur la remembrance e lamur
Del seint rei, de lur segnur.
E pur la pitie des bienfaiz,
E des granz biens quil les out faiz,
Comencerent tuz a plurer,
E mult grant doel a demener;
Kant il nunt le chief trove
Od le cors, mult lur ad peise;
Mult par en sunt triste e dolent.
Meis Dampnedieus omnipotent,
Par sa halte benignite.
Les ad tost en quoers espire,
Quil a celi demandereient,
E mult vivement requereient,
Kel bois fu muscie en laguait.
E vist tute le ovre e le fait.

MS. ll. 2620, e son (7 syl.); 2639, de; 2640 de; 2645, tristes (9 syl.)· 2649, demandeient, 2652, tut.

Demande lunt e si enquis,
E il les dist tut son avis,
De mot en mot trestut les dist
[Tut] ceo quil sout, e ceo quil vist,
E dit bien quil vit saieter
Le seint martir, e puis colper
La teste, e cels qui la colperent
Oveke els el bois la porterent;
Bien vit que els issi departirent,
Meis del chief ne sout quil [puis] firent,
E bien sucha en son curage,
Ke li chief remist el boscage.
La gent al seint quant ceo oïrent,
Par [mi] le bois se departirent,
Od lur maisnie e od lur forz,
Od cors pur quere le chief del cors;
Si aveient entrels purparle,
Ke cil qui eust le chief trove,
Haltement son cor cornereit
E les altres apelereit.
E si soucherent bien pur veir,
Cels qui erent pur le chief cerchir,
Ke li Sarazin sudduiant
Lur fole siwte cultivant,
Envie aveient de nostre lei,
De la creance e de la fei;
Pur ceo aveient le chief desevre,
[E] loinz del cors en le bois porte,
E muscie en alcun rufflei,
En buisun u en genestei,
U reposte la seinte teste
Unt, suz alcune vile bleste,
U gettee pur devorer,

MS. ll. 2656, Ceo quil (7 syl.); seust; 2660, Ovekes (9 syl.); 2662, quil firent (7 syl.); 2665, oyerent; 2666, Par le bois (7 syl.); 2667, maisnee od (7 syl.); 2668, cornes (10 syl.); 2671, corne; 2677, lay; 2678, fay; 2680, Loinz (7 syl.); 2681, acun; rifflei; 2684, Aveient (10 syl.); 2685, gette (7 syl.).

U a farein u a senglier,
Ke Cristiëns ne la trovassent,
Ni al seint cors [ne] lasemblasent,
Ne a ceo feisent enterement
Od grant honur devotement.
  Les Cristiëns, la bone gent,
Funt lur primier purposement;
Par la selve vunt maintenant
Amunt, aval, le chief querant,
Del seintime martir Edmund.
Querent aval, querent amunt,
Querent en buisun e en broile.
Desuz branches, e desuz foile,
En espesse e desuz plaissie,
Partut unt quis, partut cerchie;
Tant quen un espes espinei,
Tut enclos dun grant runcerei,
Oïrent une voiz lointeine
Meis nesteit mie halteine.
  Oiez miracle e grant vertu!
En le siecle tel oi ne fu:
Le chief, del cors bien loinz sevre,
Getta voiz, si ad parle
Sanz aïe e sanz matere
De veine u de nerf u dartere.
  Les quereürs, quant ceo oïrent,
En querant, cele part tendirent,
Pas devant pas, partut querant,
E tut entur, en halt criant:
"U es tun chief, martir, seint rei,
La plus principale part de tei?
U est, u est, martir Edmund?"
La langue el chief dit e respund,
Par treis feiz, "Her, her, her!"
Unc ceo ne fina de crier,

MS. ll. 2688, cors, lasemblasent (7 syl.); 2690, devoutement. 2695, Seintim; 2697, broil; 2698, foil; 2701, Tan; 2702, runcei (7 syl.); 2703, voice, oyerent; 2712, 2716, parte; 2718, respound.

Sulum le language as Engleis;
Ceo est a dire en [language] franceis:
"Ici, ici, ici," ceo dit.
Issi est note e escrit.
Tuz a ceste voiz treiz se sunt
Envirun, puis ke veü lunt.
La langue morte fiert e tuche
As denz desuz, a overte buche,
Es joes de la morte teste,
E le paleis desus sareste.
Unkes miracle plus verais,
De cest ne fut, ni ert jamais.
Neïs del asne Balaän
Ke parla en liu de Rechan,
Pur la folie del prophete,
Qui en ceo nesteit pas discrete.
Cest miracle, ceste feisance
Otrea Dieu, en sa puissance,
Qui vit e regne omnipotent,
Tut dis e pardurablement,
A son tres pretiüs ami,
Ki par martire deservi,
E par turment e par [sa] peine,
La dulce gloire sovereine (1) *Miraculum.*
Li formeür de tut le mund.
Le pretiüs martir Edmund,
De un altre miracle embeli;
Fors cel, unc tel ne fu oï.
La gent ki si feitement virent.
La teste parler e oïrent
Aparceürent de lez la teste
Un grant lou, une fiere beste,
Ki out mis amedeus ses powes,
Des deus parz le chief, lez les jowes;
Issi out le chief enbracie,

MS. ll. 2721, la; 2722, en franceis (6 syl.); 2725, voice, 2726, vi; 2728, bouche; 2732, ne ert (7 syl.); 2737, cest; 2738, e sa; 2743, par peine (7 syl.); 2750, oierent; 2752, Une; 2754, De.
Note (1). In red.

Que son groin aveit apuie
Sur le frunt, mais la face aperte
Out, e la buche descoverte,
Dunt la langue uncore moveit,
E "her, her, her," sovent diseit.
Cil lou a la tere se just,
Tut en pes, ke unkes ne se must;
E a tere ses geambes teneit
Le seint chief, dunt gardein esteit,
Si se peina del chief garder,
Ke unkes nel leissa adeser
A beste ni a altre rien.
Mult par le garda li lou bien;
Sa salvagesce vereiment,
Sa rage e son devurement,
Si ublie del tut esteit,
Ke a rien fors al chief ne entendeit.
Cels qui virent esbaï sunt;
Cors et buisines corne unt;
De tutes parz i acururent
Tuz cels qui entre el bois furent.
Cels qui cele merveile virent
De grant maniere se esbaïrent
  Kant la gent ert tute asemblee,
E la merveile unt esgardee,
Lespes runcerei deslacierent,
E vers le seint chief se aprochierent.
Tost se leva la beste fiere,
Quant ceo vit, si treist ariere,
E cels od grant devociün,
Od chant e od processiün,
La seinte teste quil troverent,
A son seintime cors porterent,
E li lou en pres els veneit,
Pas devant pas, pres le siweit.

MS. ll. 2756, apoue; 2759, uncor; 2763, chambes; 2767, ne (7 syl.); 2770, devourement; 2771, del tut ẹn tut (10 syl.); 2774, Cornes; 2777, cel; 2778, esbaierent; 2780, le; 2788, seintim.

Triste e dolent mult en sa guise;
Quil unt de li la teste prise,
Dunt il esteit mestre e gardein.
La fiere beste, li farein,
Les siut apres, bon aleüre,
Deske al liu de la sepulture,
Quil unkes home ne tucha
Ni ne laidi [ni] ne blecha.
Meis simplement cum un aigniel,
Les siut apres desqual tumbel.
Quant il out [si] grant piece este,
E en sa guise doluse,
Ariere sen vait maintenant,
Dreit al bois u il fut devant.
Mult se merveilerent la gent
Del lou e del contenement;
Veient que ceo ert la Dieu vertu;
Ke unke mes ne aveient veü
Nul si fier lou en lur vivant,
Si hidus, si fort ne si grant.
La laie gent e la clergie
Qui aveit quis e purchace
Cele tres chere margarite,
Pretiuse, entere e parfite,
Cel tresor [e] cel grant honur,
Le seintim cors del cher segnur;
Par grant entent e grant queintise
E par lasent de seinte eglise,
La seinte teste, a mielz quil sourent,
E al plus bel quil unke pourent
Al seintime cors ajusterent,
E devutement aturnerent;
E la char e la pel dehors
Del col se joinst si ferme al cors

MS. ll. 2798, ne ne laidi ne blecha (7 syl.); 2800, pres; 2801 out grant piece (7 syl.); 2804, fust; 2815, tresor cel (7 syl.); honour; 2816, seint (7 syl.); segnour; 2819, sorent; 2820, porent; 2821, seintim, iusterent; 2822, devoutement; 2824, si oinst.

Cum il fut ainz quant il vif fu;
Ceo fu miracle e grant vertu.
E puis apres lensevelirent,
E sur sa tumbe fere firent
Une loge, une chapelette,
Ne mie grant, meis petitette,
U li seint reis, de Dieu ame,
Just maint an puis entere.
A cele fez ne pourent plus fere,
Pur la poür del aversaire,
Ingar, dunt sunt espoürez,
Qui mult sovent les out laidez.
E puis quant la pes vint en tere,
E aquaise fu la grant guere,
E la tempeste fu remise,
E pes revint a seinte eglise,
E le poeple, qui espandu,
E partut esparpilie fu,
Revindrent a possessiüns,
E as teres e as mansiüns;
E il furent aseüre,
Dunc se sunt entrels purpense
Del corseint del martir Edmund,
Que trop longement sufert lunt
E trop longement lunt leisse
Gisir suz si povre fie
E en si povre meisonette,
Si estreite, si petitette.
Ereer en volent par saveir,
E tut altre conseil aveir.
Li corseint en tel povre hostel,
Seint fu [ja] e espiritel,
Ki de la main Dieu beneit fu,
Out meint an en tere geü,

MS. ll. 2926, mracle; 2830, petitete; 2831, rei; 2833, porent; 2834, aversiere; 2842, esparplie; 2848, logment; 2849, longment, leisie; 2850 and '51, poure; 2852, petitete; 2855, poure; 2856, fu e (7 syl.).

E ki pur lanur Jesus Crist,
En cel liu maint miracle fist,
E mainte vertu mult sovent,
Veant le poeple e la gent;
Cume de avugles alumer,
E de meuz rendre le parler,
E cume les sourz fere oïr,
E devez en lur sens venir,
E des contrez rendre le aler,
E cume langurus saner.
De tutes parz i acururent
Les bones genz qui entur furent,
Mult par i aveit grant repaire,
De grant gent a icele afaire.
La rascaile e la povre gent
Ni vindrent mie soventement,
Meis les plus riches del païs
E qui plus erent poestis,
Cum evesques e cum abez
E cume plusurs ordenez,
Cuntes, baruns e chivalers,
E bacheliers e esquiers,
Citeeins, burgeis e paisanz,
Riches, povers, petiz e granz,
I soleient mult repairer,
E od lur lumere esveiler.
Ses homes qui encore viveient,
E quen lur remembrance aveient
E lamur e la companie
De li, e de sa segnurie,
La dulceür e les granz buntez
Quil out feit [en]vers ses privez,
Mistrent en quoer e en corage,
Que voelent de tel liu salvage

MS. 11. 2863, cum de avougles; 2865, oyer; 2866, vener; 2868, cum; 2870, bone, que entur (7 syl.); 2872, icel a faire; 2873, poure; 2874, sovenerement (10 syl.); 2878, cum; 2884, lumer; 2890, vers (7 syl.); 2891, Les mist en quoer (9 syl.)

Hoster le seint cors lur segnur,
E aliurs mettre, a grant honur.
Tant unt cerchie par le païs,
Tant unt demande e enquis,
Quil unt trove liu acceptable,
E bel é bon e covenable,
En une grant vile reale
Ki riche ert e emperiale,
Bederiches Worthe nomee,
De Bederiz qui lout fundee,
Un riche rei, qui la funda,
E de sun nun, nun li dona;
Bederiches Worthe en engleis,
La curt Bederiz est en franceis.
[Si] est dite e entrepretee,
De Bederiz qui lout fundee.
Quant il unt choisi e eslit
Le seint liu e le seint habit,
U il voleient lur segnur
Herbergier od mult grant honur;
Dunc unt [tant] quis e purchacie,
Quil unt finablement cungie
Des segnurages de cel fiu,
De faire en icel mesme liu,
Bele chapele u bel muster,
U devutement herberger
Pussent lur seintime segnur,
Od grant glorie, od grant honur.
Cels ne voldrent pas demurer,
Ainz funt errantment aturner
Une grant eglise de fust,
U li treseintim martir just.
Mult par la firent bele e grant
E mult bien feite e avenant,
De merveiluse entablement,

MS. ll. 2899, real; 2900, ert emperial (7 syl.); 2904, noun (bis); 2906, curte; 2907, Est dite (7 syl.), 2913, Unt quis (7 syl.); 2914, finement (7 syl.); 2918, devoutement; 2926, Mult bien feit.

E de mult riche entailement.
Mult valt mielz que feire muster
Ki fut de piere e de mortier.
La eglise ert bele a demesure,
E de si tres bele feiture,
Ke unkes hum [jesqu]a cel jur,
Nen aveit veü beleisur.
Mult fu par grant engin overee,
E quant ele fu par aprestee,
Que nule rien ni out a feire,
Dunc se mistrent en lur repaire;
Que par sentier, que par chariere,
A Hailesdun vindrent ariere.
Si unt al poeple recunte,
Coment il unt feit e ovre,
E quil unt leglise aprestee,
Mult bele e grant e longe e lee;
E avenant de mult grant guise,
Unk hum ne vit si bele eglise
De fust, fors sulement iceste.
De herberger est tute preste
Le corseint Edmund le martir.
Ore le funt tost defuir.
  Cels unt tost la clergie mande,
E les plus sages del regne,
E quant il tuz asemble sunt,
Le seint cors del martir Edmund,
Funt ignielement defuir.
Puis pristrent le cors del martir.
Od la case u il [dunc] giseit
[E] u il primes mis esteit;
Sur une biere lunt puis mis,
E sagement e bien asis,
Diloc porterent le barun

MS. ll. 2933, home a cel jour (7 syl.); 2934, Ne aveit (7 syl.); 2939, sentiere; 2943, apreste; 2944, long e le (7 syl.); 2946, Unkes home ne veit (9 syl.); 2948, tut (7 syl.); 2950, feites; 2952. regnee; 2957, il giseit (7 syl.); 2958, Ou il (7 syl.).

Od joie e od processiün,
Vers Bederiches Worthe dreit,
Errent e vunt a grant espleit
   Mult i vint gent e poeple grant;
Clerc e chivaler e paisant
Cuntre le corseint sunt ale,
E la clergie de la cite,
E chivaler, clerc e citein,
De la cite isirent a plein,
Od processiün e od chant,
Mult par en unt cels joie grant,
Quil unt tel tresor conqueste;
Trestuz en unt Dieu mercie.
En la cite entre en sunt,
Od le corseint que mene unt
Dreit al liu que apreste esteit,
U le corseint gisir deveit,
La case u il primes mis fu,
En quele meint an aveit geu,
Desjointe unt e desserree;
Une altre case unt aprestee
De un estrange fust pretiüs,
U li corseint e gloriüs
Voleient mettre cum iert dreit,
E cum Dieus purveü le aveit.
   Kant la vieile case unt descloee,
E desjointe e deserree,
Le cors seint unt deseveli;
Kar trover le quident purri,
De ceo que longment geu out
En tere, sicum a Dieu plout.
Quant tant i out este enclos,
Ne quident trover fors les os.
Oiez miracle e grant vertu!
Il unt esgarde e veü,

MS. ll. 2963, baderiches, dreite; 2964, Eirent; 2968, Tute la (10 syl.); 2970, iserent; 2980, giu; 2983-4, pretiuse; gloriuse; 2985, volent (7 syl.); 2987, vielz; 2988, desjoint; 2991-92, ust; plust.

E trovent le corseint si sein,
Sanz plaie, si bel e si plein,
Des granz plaies quil resceust
Que blesceure ni aparust.
Par eles memes sunt sanees
Les granz plaies demesurees;
E la u le chief culpe ert
Cum un filet vermeil apert,
Ke tut entur le col li gist;
Ceste vertu fist Jesu Crist
Pur son dru qui est de li amez,
E puis altres vertuz assez.
Il unt le corseint aturne
Mult richement e aurne,
E hors de la viel case pris,
E en la novele lunt mis
E en le plus bel liu del eglise,
Od halt chant e od grant servise,
Le mistrent mult devutement,
Cum a si grant tresor apent.
E la case de serreüres
Bones e fortes e seüres
Lenserrent, e as clercs livrerent,
A seinte gent qui dignes erent
De garder si riche tresor,
Qui mult valt mielz que argent u or.
Si fu li seint cent ans e dis,
En char e os, cum il fu vifs;
E les gardeins ki le garderent,
Plusurs feiz en lan le visiterent,
E quant il overirent la biere,
Si virent quil out plus vive chiere,
E le vis plus cler e rovent
Ke nul damisel de juvent;
[E] virent que ses cheveuz furent

MS. 11. 2997, troevent; 3003, Culpee; 3004, vermeile i pert; 3006, cest; 3012, chant od (7 syl.); 3015, devoutement; 3017, serrures; 3022, milz; 3030, nule damisele; 3031, Viren (7 syl.).

Creüz, e que ses ongles crurent,
E de ses piez e de ses mains,
Sicum il fu vifs e tut sains.
Entre ces seints gardeins aveit
Une dame, nonain esteit,
Seinte feme, e de grant maniere
Religiuse e almonere,
En junes e en oreisuns,
[En] prieres e afflictiuns
Esteit icele e nut e jur,
Entur la fertre al seint segnur;
Ceste dame dunt vus ai dit,
Par la grace Seint Espirit,
En prist mult grant hardiement;
Dieu la fist feire, omnipotent,
Pur sa demustreisun demeine.
La dame se mist en grant peine
De honurer tuz jurs le cors seint,
De li servir pas ne se feint.
Nel teneit a peine ne ahan;
Kar mult sovent feiz en lan
La fertre overi, si li peigna
Les cheveuz, e puis [les] roina;
E ses ungles tut ensement
Reculpa ele mult sovent,
En une chere case mist
Les retailes quele en prist,
Ke desque a cest jur sunt gardeez,
E cum relikes honureez
En leglise de Seint Edmund,
U cherement gardees sunt.
De cest mester tuz jurs servit
La dame tant cume vesquit,
Ke mulz anz vesquit e mulz jurs,

MS. ll. 3034, vif; 3037, seintes; 3040, Prieres (7 syl.); 3041, cele e nute e iour (7 syl.); 3042, le, segnour; 3045, hardement (7 syl); 3047, Par; 3049, iour, 3053, Le fertre; 3054, puis royna (7 syl); 3059, iour; 3062, gardes (7 syl.); 3063, īours; 3064, cum; 3065, multz (bis), vesqui.

Plus que ne funt ore plusurs;
Dunc viveient plus longement
Dasez, que ore ne funt la gent.
Oswen ert la dame nomee,
Seinte dame, sage e membre (1) *miraclm.*
Un evesque, Theodred out nun,
Seint hum, de grand religiun
Evesques ert de la cuntree.
Oiez cum Dieus li ad mustree
Par sa grace la verite,
Cum nus avum desus cunte,
De Seint Edmund, le bon barun,
Ki enter gist sanz coruptiun,
Tut enterins en char, en os.
En sa seintime case enclos,
Od bele chere e od cler vis,
Cum il fu encore tut vifs.
En tele manere le pruva
Li evesques ki Dieu ama,
Cume vus purrez ore oïr:
A la fertre del seint martir
Veneient gent de meinte tere,
Pur Dieu e pur le seint requere,
E reis e cuntes e baruns,
I veneient en oreisuns
[E] offrirent mulz belbelez,
Nusches dor, bos dor e anelez,
Harpuns dor, preciuses pieres,
Besanz e margarites cheres,
Dunt la fertre de Seint Edmund
Est la plus riche de cest mund.
De tutes parz i vindrent gent:
Tel offri or, e tel argent;

MS. ll. 3068, Desez; 3070, membre; 3071, noun; 3072, home; 3073, Evesque (7 syl.); 3081, chiere; 3085, cum; 3086, al fertre (7 syl.); 3087, Venirent, meint (7 syl.); 3091, Offrirent (7 syl.); 3095, le fertre; 3096, le.

Note (1): Underlined word in red.

De plusurs riches regiüns
I vindrent genz en oreisuns.
Mult par lur veneient grant aport
Del Suth, del West, del Est, del Nort.
De tutes parz i vendrent gent,
Riches, povres comunalment,
Ki les aportouent le bien.
Richert le liu, sur tute rien.
Oient laruns, pleins de felonie;
Del riche liu aveient envie.
Feluns erent en tutes guises,
Murdrers e frussiers deglises.
De tutes maneres de mals
Furent mestres icels vassals.
Il aveient entrels machine
E conseile e purpalle,
Ke leglise despecerunt,
E tut le tresor emblerunt,
Quanque enclos ert del cimitire,
Ki rien nen avera adire.
Il se sunt mult tost apreste
E a cele rage aturne.
Une nut que fu mult oscure,
Vindrent il, tut bald-e-seüre,
Quant la gent furent en repos,
Si se mistrent tost en le clos
Del eglise de Seint Edmund.
E puis tost al muster sen vunt
Od lur engeins od lur ustilz,
Dunt il furent duiz e sutilz,
Desquels il unt oes, a parfeire,
Li larecin e le cuntreire.
Kant al muster furent venu,
Si sefforcent par grant vertu,
Trestuz, del eglise enfundrer;
Li un prent seschiele a drescier

MS. ll. 3104, poures; 3105, aportoient; 3112, cels (7 syl.); 3121, nute; 3122, baldesure (7 syl.); 3129, oels; 3130, larcin (7 syl.).

Sus a la parei del muster,
Seürement sanz encumbrer,
Quil se mette par la fenestre
En le muster u voleit estre;
Li altre, od sa lime dure,
Lime del uis la serreüre,
E trenche les clous u se tient;
Li altre od son martel i vient
E se peine de martelier,
Kar le uis [il] volt descloer.
Li altre od besques e picois,
Quil unt afeitiez a lur chois,
Suffoent entur la parei;
Chescun se peine, endreit sei,
De cele ovregne parfurnir,
Kar a chief en quident venir.
Sicum il sunt en lur estal
Partie amunt, partie aval,
Tut a lur mester entendant,
Tel abaisie, tel en estant,
Les lia Dieus e le martir,
Ke nul dels ne se pout partir,
Ne li curbe ne pout drescier,
Ne cil en estant abaisier;
Quil ne se pourent remuer,
Desqual matin, que jur fu cler.
Cele nut just un mariner
Ki sonout les seins en le muster,
Qui tut oit cest batestal
Ke feseient amunt, aval,
Meis pur lamur del seint martir
Le fist Dieus si en pes gesir,
Kil ne poüst del liu lever
Ne mot dire, ne mot soner,

MS. ll. 3135, al parei; 3138, la ou il (9 syl.); 3140, serrure; 3142, Laltre (7 syl.); 3144, le us volt descloer (7 syl.); 3145, picois, 3149, overegne (9 syl.); 3151, curb; 3160, clier; 3164, feseit amunt e aval; 3167 pout (7 syl.).

Desqual demain quil fu cler jur
Ke la gent vindrent dentur,
Qui unt apertement veü
Cel miracle, e cele vertu,
Des laruns qui si sunt lie
En la ovre que aveient comence
Diloc les unt ostez e pris,
En fierges e en prisun mis;
Puis furent par le vengement
Del seint evesque vereiment,
Theodred, mis tuz a la hart,
Ki puis sen repentit trop tart,
Quil les out si a mort juge;
Dolent en fu e corusce,
Kar a grant peche le teneit
Quil issi les juge aveit.
[Kar] si sen fust einz purpense,
Ne les oust pas a mort livere.
Ne pensa pas kant il ceo fist,
Ke Dieus par le prophete dist:
"Del deliverer ja ne cessez,
Cels qui sunt a la mort jugez."
Si les dit del prophete Dieu,
Kum apele Eliseu,
Ke garist e remist a la vie
Les laruncels de Samarie,
E pain e ewe les dona,
E en lur pais enveia,
E defendit le rei e dist
Quil pas a mort ne les meïst.
Pur la quele chose cest produm,
Cist evesque dunt dit avum,
Quant il se fut repurpense,
Mult fu dolent e trespense,
De ceo quil out fet des laruns.

MS. ll. 3169, iour; 3170, dentour; 3171, apertemen; 3172, verteu; 3173, De laruns; 3175, Deloques (9 syl.); 3185, Si sen fust (7 syl.); 3186, morte; 3193, Ki; 3195, euwe; 3198, morte, mist (7 syl.); 3199, prodome.

Mult en fut dolent e enbruns,
E penitence gref en prist,
E merci Dieu, bien la parfist.
Pur ceo se mist en granz dolurs,
Longtens en oreisuns e plurs,
E par mult grant compunctiun,
Pria Dampnedieu de pardun.
Kant parfeite out sa penitence,
Si manda par grant patience,
Par sa eveschie tut envirun
Que tute la gent abandun,
A pain e a ewe jeünasent,
E Dieu nostre segnur priasent
Treis jurs en langes e nu piez,
Ke Dieus li pardoint ses pechiez,
E li otreit, par son pleisir,
Quil puse le cors del martir
Veeir e de [ses] mains manier,
Sil gist, sicum hum dit, entier.
E il si feseient entreset.
Kant aveient la june fet;
A la chase vienent tut dreit,
U li ber Seint Edmund giseit.
Li evesque chiet a genuliuns
Devant la chase en oreisuns;
Kant aveit oure e prie,
A la chase se est aprochie.
La chase prist tost a overir,
E le corseint a descoverir.
Le cors trova e sein e bel,
E si enterine la pel,
E issi clere la faceun,
Frunt e vis e nes e mentun,
E piez e meins, e ventre e dos,

MS. 11. 3207, E pur ceo (9 syl.); dolours; 3208, plours; 3213, eveschie envirun (7 syl.); 3215, e euwe (7 syl.); 3216, E nostre (7 syl.); 3218, pardunt; 3221, de mains (7 syl.); 3222, home; 3229, ore, 3236, Funt, neis.

Od char serree sur les os,
Cum il [ainz] fu, quant il fu vifs,
E en cest siecle poestifs.
E la char trova si entiere
Cum nus avum dit cea en ariere,
Ke unkes blesceure ni parut
Des granz plaies quil ainz resceut,
  Li evesque, qui produm fu,
Sicum Dieus laveit purveü,
Le seint cors de ses mains lava,
E le vestit e le aürna
Des dras de seie de ultre mer,
Des plus chiers quil poüst trover.
E puis en une chase chere,
Ki ert de plus riche manere
Que laltre fu, u il ainz just,
Lenseveli, si cum il dust;
Benesquirant Dieu, en loant
Le seintime rei, tut puisant,
Qui en ses seinz est merveilus,
E en ses ovres gloriüs,
E vit e regne, Dieus e sires,
Par tut secles, par tuz empires. Amen.
(1) Translate avum laventure
Solum le livre e lescripture,
De Seint Edmund coment il vint
En Engletere quil puis tint,
Dunt rei fu, tant cum il vesquit;
E del martire quil suffrit.
Translate lai desque a la fin,
E del engleis e del latin,
Que en franceis le poent entendre,
E [tut] li grant, e [tut] li mendre.

MS. ll. 3239, il fu (7 syl.); 3241, chare; 3242, ceanariere; 3245, proz home; 3249, sei; 3250, pout; 3252, Ke (7 syl.); 3255, Benesquierent; 3256, seintim; 3259, rengne; 3266, martir (7 syl.); 3270, E le grant e li mendre (6 syl.).

Note (1) Here begins the second division of the poem, called the "Miracles of Seint Edmund."

Uncore volum avant aler,
E les granz miracles cunter,
Que nostre sire, Jesus Crist,
Pur samur mustra e fist.
Dit en ai [une] grant partie,
En sun martire e en sa vie;
Meis ore vus dirrai la summe.
Nel tient pas a fais, ne a grant summe
Denis Piramus, kil translate;
Nel tient pas a fais ne a baratte.
Li Seint Espirit me doint grace,
Que jeo resnablement la face.
E gre me sache de ma peine;
E Dieus e Seint Edmund demeine,
E del eglise li segnur,
Ki me unt enchargie cest labur!
Del primer tens que Dieus forma
Le mund, e le secle estora,
I out cinq mil anz par dreit numbre
Desqual tenz que Dieus en umbre.
Fu en la virgine Marie,
Pur nus getter de mort a vie;
(1) La date de la passiun Seint Edmund
E de cel tens, sanz mesprisun,
Desqual martire Seint Edmun,
Uit cenz anz e ceisant e dis.
Issi le avum en livre apris,
E lescripture le nus dit,
Ki lestre Seint Edmund descrit.
Li seint florist en ceste vie
Cume larbre que fructefie,
E gette e porte beles flurs,
Dunt ist la tres dulce flairurs.

MS. ll. 3275, ai grant partie (6 syl.); 3277 and 9, sume; 3279, ad translate (10 syl.); 3280, tint; 3281, seit grace; 3282, renablement; 3283, sace; 3292, morte; 3295, seysant; 3297 lescriptur; 3300, cum.

Note (1); Side-note in black-face type is in red

Buche de home ne poet descrire.
Kantes vertuz, Dieu nostre sire,
Pur le seint martir anceis fist
Quil venist la u ore gist.
Meinte clarete i virent tuit,
Kant plus oscure fu la nuit.
La clarte nert pas mainoveree
Dengin de home, ne aürnee;
Ainz ert espirital lumere,
Ke veneit de seinte manere,
Cume granz rais del ciel amunt
De sur la tumbe Seint Edmund.
Ceo en est la signifiance:
Que Jesu par sa grant puissance
Li ad en son regne aleve,
En sa pardurable clarete.
  Veirement il avint issi,
Cum escrit est e jeo vus di,
Que apres que Seint Edmund li ber,
Dunt vus me oiez ci cunter,
Suffrit e mort e passiün,
Pur lamur Dieu, e pur sun nun,
Que de Engletere les parties
Teneient plusurs segnuries,
E mulz plusurs reis i aveient
Lur realmes quil [i] teneient,
Plus quil ni out avant ne apres;
Meis Estangle trestut ades
Ert sanz rei, e sanz chief segnur.
Que de tuz les païs de entur
Ni out grant, ne meien, ne mendre,
Qui osast segnurie en prendre
Sur la tere al seintime rei;
Nul nen osa prendre sur sei.
De grant manere le duterent,

MS. 11. 3303, Bouche; 3304, Kant; 3320, jeo le vus (9 syl.); 3323, morte; 3324, noun; 3328, quil teneient (7 syl.); 3333, maien; 3333, seintim; 3337, douterent.

Kar en lur curages noterent,
Que bien deit estre e reis e sire
Del pais u suffrit martire.
Kar mult len aveit deservi
Vers Dampnedieu, e bien meri,
Que nuls reis charnel poeste
Oüst sur li, en son regne. (1) *Miraculum.*
En cel contemple i aveit
Un rei qui mult produm esteit
En Westsex fu son regne,
E si ert Eadred appele.
En son tens Christiente fu
Bien enhalcie e meintenu
Partut Engletere envirun,
Fors sul en la tere al barun,
Seint Edmund; la fu esquaisie,
E de grant manere abaisie
Par Daneis, qui i converserent,
Qui apres Ingar remis erent,
E cele folur quil maintindrent,
Quil pur sen en lur guise tindrent,
Par tut Engletere voleient
Fere errer si il [le] poeient.
Meis Eadred, li reis dreiturers,
Ki mult esteit bons chivalers,
Les abaisa de lur folur
E [si] les fist meint deshonur.
Quant Daneis od lur grant acost,
Sur li veneient od lur ost,
Soventes feiz pur guerreier,
Tuz jurs fu lur li encombrier,
Li reis Eadred pas ne les ama,
Meint en occist e meint tua,

MS. ll. 3343, nul; 3344, regnee; 3347, regnee; 3350, eshalcie; 3356, remis i erent (9 syl.); 3360, si il poeient (7 syl.); 3362, bon; 3364, E les fist (7 syl.); 3367, Sovent, guerreer (7 syl.); 3368, encombreer; 3369, rei.

Note (1) Miraculum underlined in red.

E meint fist en vie escorchier,
E meint ardeir, e meint neier,
E meint fist les membres cuper;
Kar unkes jur ne les pout amer.
Mult par haït lur veisinage;
Unkes ni vindrent sanz damage.
Ceste bataile e cest ahans
Dura entrels entur cinq anz,
Que unkes li felun vassal
Ne pourent tenir nul estal
Cuntre Eadred le rei hardi
Ki sur tute rien les haï,
[E] ki tuz jurs les descomfist,
Kar mult ferement les requist.
Quant les Daneis, serfs al malfe,
Veient e se sunt purpense,
Quil ne pourent plus mal feire
En la tere, ne plus contrere,
En mer entrent od lur navie,
Si vunt siglant vers Normandie;
Cum il ainz pourent, ariverent,
E par mi la tere en passerent
De Normandie tut defrunt.
Tant unt erre que venu sunt
En France, dreit devant Paris.
Si unt entrels lur conseil pris,
Ke la cite par force prendre
Voelent, sil ne se voelent rendre
A els, e feire les homages,
E rendre chescun an chevage.
Meis Charles li Chalf, qui reis fu
De France, est tost contrels venu
Od ses Franceis, e od sa gent,
E les descomfist errantment,
Si les fist fuir e turner

MS. ll. 3372, neer; 3374, iour; 3377, Cest bataile (7 syl.); cist haanz; 3380, porent; 3382, tut; 3383, Ki tuz iours (7 syl.); 3387, porent; 3393, le frunt; 3401, le chalf; 3402, contrels, *r* interlined.

Od hue leve, envers la mer;
Mulz en occistrent en fuant
Li chivaler e li servant;
Mulz en i out nafrez a mort,
Ainz quil revenisent a port,
U il ariverent enceis.
Tant les menerent li Franceis
Que mulz en unt nafrez e pris.
Par force les unt en [lur] nefs mis;
E Charles li Chalf od sa gent
Reveit en France errantement;
E les Daneis mult tost lur nefs
Aprestent, e levent lur trefs,
Cum ainz pourent a rive vindrent,
Unk puis en France ne revindrent,
Les cols de France tant doterent,
Ki fierement les encontrerent.
Li Daneis, li Dieu enemi,
Sen vunt en halte mer fuï;
Encore ne voleient pas cessier
De lur grant rage demener;
Ainz cuillerent errantement
Grant companie e mult grant gent,
Mult greindre quil naveient enceis
Quant les descomfistrent Franceis.
Si alerent de tere en tere,
Ardant, robant, feisant grant guere,
E quanquil surmonter poeient,
De fiere mort morir feseient.
Les feluns Daneis, la gent sote,
Demenerent ceste riote,
Tant que derechief returnerent
Vers Engletere, e ariverent;
Kar il voleient Engletere

MS. 11. ; 3406, vers (7 syl.); 3410, venisent (7 syl.); 3414, en nefes; 3415, le; 3416, errantment (7 syl.); 3417, nefes; 3418, trefes; 3420, Unkes (9 syl.); 3427, errantment (7 syl.); 3434, morte 3437, derichief.

E asailir e [si] conquere
De un rei, Alure aveit nun,
Frere fu Eadred, le barun,
Li rei qui regna devant li;
Prodomes furent ambedui.
Meis ainz quil al rei asemblasent
E quil de rien i aprochasent,
Si enveia la Dieu puisance
Sur els tele ire e tele pesance,
E Seint Edmund, le bon martir,
Ki de rien ne ama lur venir;
(Kar il les mist tost a la mort,
Sanz recoverer e sanz resort).
Pestilences fortes e fieres,
Denfermetez plusurs maneres
Les ferirent si subdainement,
Que lur feit devint a nient.
  Quant Alure li reis loï,
Ke si furent aneanti
Par les merites Seint Edmund,
Dunc suspira de quer parfunt,
Si loa Dieu e le martir,
En plorant ne se pout tenir.
Le corseint tant cum il vesqui,
Ama, honura e cheri.
  En cel contemple qui dunc fu,
Ne mustra Dieus nule vertu
El liu u li corseint giseit;
E ceo esteit a mult bon dreit,
Kar cels qui i erent conversant,
Ne esteient mie bien creant,
E si Dieus miracles i fist,
Nul ne [lės] nota en escrit,
Ne nul [dels le] sen [ne] perneit;

MS. ll. 3440, e conquere (7 syl.); 3441, noun; 3451, morts, 2352, resorte; 3454, de plusurs (9 syl.); 3455, feri; 3457, rei; 3458, aneinte; 3466, dieu; 3472, nul ne nota ne lescrit(7 syl.); 3473, Ne nul ne sen perneit (6 syl.).

Kar lur creance faible esteit.
Meis un apostoile out a Rome,
Martin out a nun, treseint home
Qui une partie ad tramis
De la croiz u Jesu fu mis
En al tere al rei Alure,
Kar oi aveit de sa bunte,
Que bons Cristiens fu li reis,
Sages hum, mult pruz e curteis;
E par le requist Alure
Li out le Pape graänte
A lescole engleise a tut dis,
La franchise dunt fu requis.
Par ces reliques quil tramist
Par la grace de Jesu Crist,
Lapostoile al rei Alure
Enveia la Cristiënte.
  Ces reliques sunt bien gardeez
E cherieez e honureez
En Engletere a grant honur,
Cume dreit est jesqua cest jur.
Apres ces fesances, feni
E de cest secle departi
Alure, li reis honurez.
E apres ces jurs corunez
Fu li vielz Edward en le païs,
Si en fu reis poestis,
Meis mult poi de tens il dura,
E apres ses jurs si regna
Rei Athelston, li bon barun,
E puis un rei, Edmund out nun,
E le rei Ealured altresi,
E apres li le rei Edwi,
E puis Edgar, sun frere, apres

MS. ll. 3474, fieble; 3476, out noun (7 syl.); 3481, bons; 3482, sage home; 3483, la requeste; 3484, la pape; grante; 3485, engleche tut dis; 3491, gardez; 3492, cheriez, honurez; 3494, cum, iour; 3497, honure; 3498, iours corune; 3502, iours; 3504, noun.

Regna en le païs tut ades.
Quant cil fini, u tost u tart,
Si regna le seint rei Edward,
E apres ses jurs si regna,
E la regiün governa
Un rei qui ert Aielred clame,
Qui mult ama Cristienete,
E en ses ovres vereiment
Se mustra Dieus omnipotent,
E fist meinte bele vertu
Pur Seint Edmund, son trescher dru,
Que li evesque, e li abe,
Prestre, diacne, clerc, lettre
Mistrent en escrit errantment,
Dunt ore vus dirrai en present
Un bel miracle, une grant vertu
Coment avint e coment fu.
Lestoire dit e pur veir cunte
Quil avint si quun vescunte,
Lefstan out nun, si fu nome,
Vesquens esteit de la cunte
U le cors Seint Edmund giseit.
Meis sur tute rien fel esteit.
Cil ne volt onkes fere honur
A Seint Edmund, le cher segnur;
Meis tut le mal e le contraire
Quil poeit e sout as suens fere.
Meis sa guere sur sei verti,
Kar Seint Edmund bien le rendi
Le mal, la peine, la grant perte,
Quil out de li long tens suferte.
Dieus se coruscea mult forment,
Si en prist de li vengement.
Si avint dunc que cil vesquens
Leva matin, en este tens;

MS. ll. 3511, iours; 3516, Si, dieu; 3523, une bele miracle (11 syl.) 3527, noun; 3528, vecunt, del (7 syl.); 3533, la contraire; 3534, a suens; 3539, Dieu; 3540, de li le (9 syl.).

Ceo fu li primer jur de Mai,
Que del soleil sunt cler li rai.
Quant leve fu e apreste,
Si envait tenir sa cunte,
De suz la vile Seint Edmund,
En une place de lez un munt;
Thinghowe lapelent la gent;
Meint hum i ad este dolent.
La hum soleit les batailes fere;
Meint hum i ad eu contraire.
Ilukes tint il sa cunte,
Si cum il fu acustume,
Pensant e enginnant coment
Il puise enginner povre gent,
E coment il les mette a perte
E en forfez, sanz lur deserte.
Sicum cil entur ceo moele, (1)
Si troveit escrit en son roele
La feme qui ert vers li forfeite,
E si sulum lescrit en fraite.
Cele ert triste, murne e marrie,
De grant manere espourie,
Que li vesquens en son record,
Ne la feïst Juger a mort.
Mult par duta la vie perdre;
Ne saveit aleure u aerdre.
Meis, tries un, tries altre, senvait,
A la fertre Seint Edmund treit.
La quida aver guarisun
De mort e de destrucciun.
Que unke li vesquens nele sout,

MS. 11. 3543, iour; 3544, soleile; 3546, sun conte; 3548, E une; leez; 3550 and 51, home; 3551, soleit or suelt; 3553, sun; 3555, Pensant eginnant (7 syl.); 3557, a pert; 3558, En forfez (7 syl.); desert; 3559, molle; 3562, E solum (7 syl.); 3564, espurie; 3565, Vescunt; 3569, alure; 3570, E al fertre Seint Edmund se treit (9 syl.); 3572, morte; destrucciun; 3573, le vescunt, nel (7 syl.).

Note (1) I find no satisfactory explanation of this word. It appears to be a form of *modulare* > *mouler* (*roele* < *rotulus*).

Ne nul des soens, qui of li out.
La cheitive feme esgariee,
Ke mult par fu espoentee,
Gist devant la chase al martir,
Plurant, e gettant meint suspir.
E pria Dieu devutement,
E le seint martir ensement,
Que sicum il est poestis,
La gard de tuz ses enemiz.
Kant le felun Lefstan le sout,
Ke la feme que en plait mise out,
Sen fu fuie al muster,
Nen out en li que coruscier;
Ses homes mult tost apela,
E irrement [lur] comanda,
Ke le muster mult tost cerchasent,
E la feme tost li menasent.
E ses serjanz tuz errantment,
Vunt fere sun comandement.
Il alerent dreit al muster,
Pur quere la povre mulier.
Quant il vindrent, trovee lunt
Devant la fertre Seint Edmund,
E mult egrement demanderent
A cels qui entur la fertre erent,
La feme qui out este, le jur,
Jugiee devant lur segnur.
Un des plus anciens [lur] respunt,
Que ele ert entur Seint Edmund.
Prestre ert e un diacne od li;
A piez se drescent ambedui,
E respunderent errantment,
Que il noserent [mie pur] nient,

MS. 11. 3574, de soens; 3576, espontee; 3579, devoutement; 3582, garde; 3585, fui (7 syl.); 3588, irrement comanda (7 syl.); 3595, trove (7 syl.); 3596, le fertre; 3598, iour; 3600, jugie, segnour (7 syl.); 3601, de plus anciens respount (7 syl.); 3606, noserent naient (6 syl.).

Home ne feme a els liverer,
Ki ja pur sa vie salver,
Fust venu al seint, a garant;
Nel fereient, ne tant ne quant.
Kant les serjanz ceo oïrent,
Irreement entrels fremirent;
Kar il noserent contredire,
Que comande les out lur sire
Ainz cururent tuz par aïr,
Dreit a la fertre le martir,
U la povre feme giseit,
Ke mult sovent Marie crieit.
Il la pristrent mult cruelement,
E treistrent felonessement
La cheitive povre mulier,
Par poinz, par piez, hors del muster;
Quant les clers e cil qui esteient
Entur le martir ceo veieient,
Ke cil unt fet cele grant rage,
E al martir si funt ultrage,
De luc sen alerent tut dreit,
La u li seint martir giseit;
Lur set psalmes [i] comencerent,
Devutement les verseilerent,
E la letenie ensement,
Od lermes, mult devutement.
Dieu prient, de fin quer entier,
E le bon corseint del muster,
Quil [ore] mustre sa pusance
E del surfeit pregne vengeance.
Dunc avint si quentre cest feit,
Lessa li fel vescuens son pleit
Pur la feme que aver voleit,
E si ala a grant espleit,

MS. ll 3610, freient; 3611, oyerent; 3612, fremierent, irrement (7 syl.); 3615, hair; 3624, Quen entur, veient; 3625, cel; 3629, psalmes comencerent, (7 syl.); 3630 and 32, devoutement; 3635, Quil mustre (6 syl.); 3636, prengne; 3638, vescunt.

E se hasta vers le muster,
U il teneient la mulier,
Qui pur li [i] enveie erent.
Avis li fut que trop demorerent.
Cum il el cimitire entra,
E sicum il [a] mielz erra,
Si sarestut sempres aneire,
A une tumbe de un proveire
Ki, quant fu vif Bonde ert clame;
La sest li vesquens areste,
Quil nalast avant pur nul plait.
Pur le grant pechie quaveit fait.
Dieus le engetta [hors] de sa vie.
Li diable resceust le mal bailie,
Vereiment en sa companie,
Pur son pechie, pur sa folie.
  Si cume ses homes ceo virent,
La povre feme deguerpirent;
E corurent tuz ses vaslez
A lur segmur qui fut devez,
Plurant e criant mult forment
Pur lur segnur dunt sunt dolent.
E puis tantost cum il vindrent
A peine e [a] dolur le tindrent.
A cele ore Dieus le puissant
Fist deus miracles mult granz:
Le un ke delivera la mulier
De peril de mort [e] dencombrier;
E laltre fu, ke li vesquens
Fu sudeinement hors de sens,
Par Seint Edmund, le treseint rei,
Qui en desdein out son desrei.
  Cil cheitif, cil Dieu enemi

MS. Il. 3643, li enveie (7 syl.); 3645, en cimiter (7 syl.); 3646, il mielz (7 syl.); 3650, vescunt; 3651, Il; 3653, Dieu; le engetta de sa vie (7 syl.); 3654, E li diable resceive le mal baillie (10 syl.); 3657, Sicum (7 syl.); 3659, tres vasez; 3664, A peyne e dolur (7 syl.); 3665, dieu; 3666, mulz; 3668, morte dencumbrier.

De ceste vie departi.
Male fin out e male mort,
Par ses culpes e par son tort,
Sicume lorent li malfe
En ceste vie enfantosme.
Si firent il mult grant vergoine
A son ord cors, a sa charoine,
Que tere nel poeit sufrir.
Ne sepulture retenir.
Meinte feiz de la tere issi,
Puis cum laveit enseveli;
La gent nel pourent endurer
Plus longement; meis aturner
Feseient le quir dun tor grant,
Si feseient mettre maintenant
Cele orde charoine, cel cors,
E puis coustre forment dehors,
E treinerent errantement
Hors de la vile e hors de gent,
En un ord putel que ert parfunz,
Le feseient getter jesqua funz.
Une piere a son col pendu,
Ki a funz lad bien tenu.
Une altre fez, en tens deste, (1) *Miracle.*
Si mustra Dieus sa poeste,
Quil fist de un fort rei felun,
Pur lamur de Seint Edmun;
Pur qui Dieus, nostre salveür,
Fist grant vertu e grant honur.
Cil felun rei si out nun Suain,
De grant felonie esteit plain,
De cest secle mult artilus,
E des ovres Dieu oblius,

MS. ll. 3677, Sicum; 3684, lout (7 syl.); 3685, poerent; 3686, longment; 3687, tor mult grant (9 syl.); 3691, errantment (7 syl.); 3693, E en une orde putel; parfunz (9 syl.); 3694, founz· 3696, Ke a (6 syl.); 3697, Un autre fez; 3703, noun.

Note (1): *Miracle* in red.

En Danemarche ert son regne,
Sa richesce e sa poeste.
Cil reis ses veisins mult haï,
E de tut son poër laidi;
Kanquil pout de mal soleit fere,
Meis puis li turna a contreire.
Cel reis aveit en sa bailie,
De plusurs gent grant companie;
Kar Daneis, Suaneis e Guteis,
E Westwikins e Winedeis, (1)
E mult des genz daltres contrees,
Le siwirent pur lur soldees,
Ke les doneit e permetteit.
A grant merveile gent avent.
Dunc ert al rei Suain bien avis,
Kil poeit [tost] chescun païs,
E chescune tere conquere
Od son grant host e od sa guere.
Dunc fist asembler errantment,
Tut son people e tute sa gent;
Sa tere asist e ordena,
E ses assises i mustra
Sicume firent ses ancestre;
Tant quil vesqui si pout bien estre.
Puis fist sa mesnee aturner,
E od sa gent se mist en mer.
Bon vent ourent a lur talant;
Vers Engletere vunt siglant.
Quant en la tere arive sunt,
Robent aval, robent amunt,
Tant roberent e tant pelfrerent,
En Northfolc u ariverent,

MS. ll. 3707, danmarche (7 syl.); 3709, rey; 3711, les soleit (9 syl.); 3713, celi; 3717, dautre contres; 3718, soldes; 3722, poeit chescun (7 syl.); 3729, Sicum fist son ancestre (6 syl.); 3730, cum il (9 syl.); 3733, ount.

Note (1): " West Vikings and Wends, between whom and the Danes close intercourse existed at this period." Cf. Arnold's Edition, p 241, note.

Quil unt mult grant aver conquis,
Par la tere e par le païs.
Tant se longnerent de lur port,
Quil sunt venu [jesqua] Tiefort.
Meis iluc les covint atendre,
Kar la tere les volt defendre
Un riches hum de cel païs,
Chivalier bon e de grant pris;
Hardi e pruz cume leun,
Ulfektel aveit il a nun.
Il se combati ferement
Od sa mesnee e od sa gent;
E les Daneis, tut altresi,
Qui mult furent pruz e hardi;
Merveilus colps sentre donerent,
Dambes parz kant sasemblerent.
La veissez les granz melees,
Granz colps de haches e despees,
Tanz poinz, tant piez, tanz chiefs voler,
E tantes lances truncuner,
Tanz chivalers escervelez,
E tanz occis e tanz nafrez,
Tanz espandre sanc e cervele,
E si treiner tante boele
Tanz escuz a or estroïr,
Tante blanche broine falsir,
Tantes lances fraindre e crussir,
Tanz homes mors envers gisir,
Tantes saïtes e tanz darz
Treier (1) e lancer dambes parz,
Qui trespercent quir e coraile,
Escu ne halberc ne valt maile,
Ke tut ne trespercent li dart;

MS. ll. 3739, mul a tiefort (7 syl.); 3745, Un riche home;] 3747, cum; 3748, noun; 3753, Merveilus coupes; 3755, melleies; 3756, espeies; 3757, Tant; 3758, Tantes (7 syl.); 3764, falser; 3767, Tanz seites.

Note: (1) *Treier* seems to have passed to Conj. I (Cf. contreerent above).

Ni ad oes lanier ne cuart.
  Ulfeketel e les soens od sei
Ert en le frunt del primier cunrei,
Que quanquil ateint acravante;
Nul apres son colp ne se vante,
Kil ne puisse, sil volt, bien dire,
Ke ja mester ne avera de mire.
E li reis Suain, del altre part,
Se contient cum urs e leopart,
Ki se cumbate mult ferement;
Kanquil ateint parmi li fent.
La bataile oust bien vencu,
Kant il ad choisi e veü
De treis sei, une companie,
Une mult grant chevalerie,
Ke Ulfeketel i out enveiee,
E ke de guere esteit veziee;
Priveement lad recelee,
Par une sutive valee;
Il furent set cenz chivaliers,
E quatre cenz des archiers,
Ki pres les chivaliers armez
Veneient, le petit pas, serrez.
Si as chivaliers surd destresce,
Quil les seient forteresce.
  Kant li reis Suain e son vassal,
Les vit surdre devers le val,
Il ad dit a ses plus privez:
"Enginnez sumes e gabez.
Veez cume grant gent la surt.
Ne quid que nul de nus returt
James al pais dunt eissimes;
Folie fu que cea venimes;
Meis contenum nus sagement,

MS. ll. 3772, ose 3775, ad cravante; 3776, colpe; 3778, m[illegible] (9 syl.); 3779, li rei, parte; 3787, enveie; 3788, vezie; 3789, Privement ad (7 syl.); 3795, surde; 3796, fortresce (7 syl.) 3801, Viez 3802, quide (9 syl.).

Cume pruz e hardie gent.
Le darein cunrei se cumbate
A cels, si les movent baratte,
E vus cea, a mielz que purrum,
Vers Ulfeketel combaterum."
Ulfeketel ert del altre part;
En sa main destre tint un dart.
Quant il ad choisi sa gent
Del val surdre serreement,
Il e les suens, tuz a un cri,
Unt Suain e les suens esbaï;
E cels del aguet les requierent,
Ki unc de rien ne les requierent.
La veïssez tel crusseïz
De lances e tel chapleïz
De haches, despees, de branz,
Dunt il donent les cops mult granz.
Reis Suain veit quil nad nul ados;
E de tutes parz est enclos
De ses plus mortels enemis.
Mult en est dolent e pensis,
Ni ne veit liu que il se venge,
Ni ne sait quel conseil en prenge.
Kar Ulfeketel e sa gent,
Des soens occient cent e cent;
Lur estre ne valt mes un as,
Kar de cumbatre sunt si las,
Quil ne se poent mes aider.
Il veient bien lur encumbrer,
Quil ne poent aver repos.
A Ulfeketel turnent le dos,
Parmi les cunreis del aguet
Senfuirent tut entreset,
E Ulfeketel e sa mesnee
Les feseient mult grant hachies,

MS. ll. 3806, cum, (7 syl.); 3811, parte; 3813, choise; 3814, serrement; 3819, veisiez, corusseiz; 3823, Le rey (9 syl.); 3824, tutes (s interlined) est ore enclos (9 syl.); 3827, ne; 3828, Ne ne; 3840, feseit (7 syl.).

Ke a dos les vunt enchaceant,
E par centeines occiant.
Tant en occistrent les Engleis,
Des feluns, des engres Daneis,
Buche de home ne numbrast mie,
Tanz perdirent iluc la vie.
Tanz sunt morz e tanz sunt occis,
De set mil ne eschaperent vifs,
Fors sulement cessant e set.
Cels emmene Suain, qui sen vet,
Mats e desumfiz vers la mer.
Sachez, nunt cure de sujurner.
Kant furent a lur nef venuz,
Nerent mie lents ni paresceuz;
En halte mer tost mis se sunt,
E vers lur païs se revunt.
Ringhemere est icil liu dit
U Daneis furent descumfit.
E Ulfeketel pas ne sujurne;
Vers Seint Edmund mult tost se turne.
Dieu mercie, le rei de glorie,
E le seint rei, de sa victorie,
Par qui grace il ad Suain vencu,
E descumfit e confundu.
Pur veir vus di que dunc regna
E tut le pais governa,
Dengletere tut envirun,
Un rei, qui Aieldred out nun;
Cil ne osa unkes manier
Escu ne brand, nespee balier,
Ne altre arme vers son enemi,
Tant out le quer anaienti,
E tant ert coart e chaluz,
Malveis, laners e pourus.
E nepurquant meint contreire

MS. ll. 3845, Bouche; 3849, soulement; 3850, en meine; 3851, mates; 3852, nun; sujourner; 3853, nief; 3854, lentes; 3861, merci (7 syl.); 3868, noun; 3870, espeie; 3875, meinte.

Fist il as soens, e meint desfaire
Fist il, a tort e sanz reisun,
Tant par ert encrisme felun.
Quatre pruz homes en le païs
Vers le North, erent astaïs;
Mult furent cil quatre prodome,
Bons e leals, ceo est la sume.
Meis li reis en he les coilli,
Pur ceo quil erent pruz e hardi.
Les baruns a la mort mettereit
Mult volentiers, sil le poeit.
Cels quatre baruns qui li reis
Haï tant, orent nuns Engleis;
Ne furent pas nomez Richer,
William e Robert ne Gauter.
Meis le un dels out nun Leofwine,
E laltre ert clame Aelfwine;
Le tirz Siverz, le quart Markiers.
Mult par furent bons chivaliers;
E sunt del rei forment haï.
Meis il erent [tuz] bien garni;
Ne les hait pas pur lur folur,
Meis pur pruesce e pur valur,
Dunt duiz sunt li quatre barun.
Pur ceo les hait li reis felun.
Mult erent riches de grant fin,
Cil quatre barun palaïn,
Kar tute la tere esteit lur,
Sicum la mer lenclost entur;
Descoce jesqua Gainesburc,
Nen out cite, chastel ne burc
Dunt il ne furent chief segnur.
Tut le mielz de Engletere ert lur.
Li reis les haï mult forment,

MS. ll. 3876, a soens; 3878, en crisme; 3882, ce est (7 syl.); 3884 qui erent; 3885, morte; 3886, mul, si il (7 syl.); 3890, William, robert (7 syl.); t interlined; 3893, tirce; 3896, erent bien (7 syl.); 3897, hai; 3900, heit; 3905, Gheniesburc; 3906, erite; 3907, fusent.

E il le rei [tut] ensement.
Engin [re]queïsent volentiers,
Qual rei sursissent encumbriers;
E feseient procheinement
Al rei doel e grant marrement.
Il pristrent des lurs quatre sages,
E tramistrent en lur messages;
En Danemarche les tramistrent,
E les comanderent e distrent:
Quil saluasent Suain, le rei
De lur part, chescun endreit sei,
Cume lur tres lige segnur,
De qui tendreient lur honur,
Sil volsïst venir en le pais,
Reis en sereit [e] poestis.
De la tere, de la segnorie
Avereit il la greindre partie;
Volentiers le receiverunt,
E tuz homage a li ferunt,
E a li livrerunt del païs
Tut le mielz, sulum lur avis:
Cumberland e Westmeriland,
E trestute Northumberland.
Ne avera chastel, cite ne burc,
Descoce jesqua Gainesburc,
Forest ne chace ne pescherie,
Dunt il navereit la segnurie.
  Les messagers se sunt turne,
A Danemarche en sunt ale,
Al rei unt dit tut lur avis,
Purquei il [i] erent tramis.
Quant le rei Suain loit, mult fu le;
Unc tant de rien ne fu haite.

MS. ll. 3910, rei-ensement (7 syl.); 3911, queisent (7 syl.); 3913, feseint (7 syl.); 3915, de lurs (s interlined); 3916, tramisterent (9 syl.); 3917, le; 3921, cum (7 syl.); 3924, sereit poestis (7 syl.); 3926, grendre; 3932, trestut; 3935, Foreste (9 syl.); 3936, nen; 3940, il erent (7 syl.); 3941, lee; 3942, haitee.

Les messagiers bel apela,
E si mult [par] les honura,
E si les fist mult bele chere,
E honura de grant manere,
E fist sujurner noblement,
Tant cume lur vint a talent.
E quant il sen voldrent aler,
Mult riches duns les fist duner,
E puis son conge les dona,
E ces paroles les livera:
"Amis," fet il, "vus en irez,
E vos segnurs me saluerez,
Cume a mes plus tres chers amis,
Qui jeo aime tant cum sei vifs,
E tuz cels del North altresi:
Dites que jeo lur mand defi,
Quen cest an les vendrai veeir,
Si jeo ma sante puis aveir."
Cels revunt en lur tere dreit,
E ceo que Suain dit les aveit,
Noterent les quatre messages
En privete a lur segnurages.
Reis Suain ne sest pas obliez;
Ainz ad tuz ses baruns mandez;
Son conseil lur ad descovert,
E bien les ad dit en apert,
Que tuz se aprestent cum a guere,
Kar aler volt en Engletere;
Puis fet tute sa gent banir;
E gent comencent a venir.
Deus tant de poeple asembla
Quil nout quant il primes ala
En Estangle u se combati
A Ulfeketel qui le venqui.
Li reis Suain bien les soldeia;

MS. 11. 3944, E ausi mult les honura; 3947, E les fist suiourner (9 syl.); 3948, cum; 3950, dones; 3954, salurez (7 syl.); 3955, cum; 3959, veisr (s marked for cancellation) (7 syl.).

Riches soldees les dona,
Ainz quil ne meïssent en mer.
Ne les voleit plus demorer;
Puis fist mettre sa gent banie
En halte mer od lur navie;
Puis se mist li reis en sa nef,
E fist drescier mult tost son tref.
Od sei ne mene, tant ne quant,
Ni parent, ni feme, ni enfant,
Fors sulement son fiz Knut
Amena od sei quant il se mut.
Dunc siglent e vagent tut dreit
Vers Engletere, a grant espleit.
Tant siglerent e tant cururent
Quil virent bien e cunurent
Dest Engletere le graveir,
E les faleises blancheeir.
Dunc apela Suain, le rei,
Son mestre mariner a sei;
"Siglez mei," fet il, "beals amis,
Trestut dreit devers le païs,
U jadiz solei ariver.
La voldrum a nut hosteler."
Li mariner issi le fist,
Cume Suain son segnur [li] dist;
Od lur estoire sunt entre
En Gernemue, e arive.
La novele est tost espandue,
Ke le rei Suain est a Gernemue.
A Ulfeketel vint la novele;
Saver poez, ne li fu bele.
Ulfeketel esteit a cels tens
De deus cuntez lur vesquens.
La gent del pais asembla
Devant li, si les demanda,

MS. ll. 3978, soldes; 3981, gents; 3983, nief; 3984, trief; 3987, soulement; Knout; 3997, me; 4000, nute; 4002, cum; segnour dist (7 syl.); 4002 and 4006, Sueyn.

Quen conseil il en purrunt prendre,
Kar ne se purrunt pas defendre,
Vers Suain qui si sudeinement
Est sur els venu od grant gent,
Ki tuz les volt a mort retreire
E destruire, sil poeit faire,
"Kar tresbien le savez, enfin,
Que Suain est plus fel que mastin;
Ja vers li ne troverum grace,
Quil nus doint un sul jur despace
Quil ne nus face une nuaie
E nus nen avum nul aie;
Ne nul conseil de nostre rei,
Ne nul comfort, ne nul agrei;
Qui nus devereit trestuz aider,
E maintenir e conseilier.
Meis si tant de respit en eusse,
Que jeo gent assembler peüsse,
Ja Suain ne ireit de cest païs
Quil ne fust descomfist e pris."

The MS. breaks off here at the foot of folio 24 b. with the catchwords: "E ses amis li respundi."

MS. 11. 4015, Sueyn; 4016, eus; 4017, E ki (9 syl.); voult; 4022, iour; 4029, usse; 4030, pusse; 4031, Sueyn.

LIFE.

My parents were James Turner Leftwich, of Virginia, and Adelia Lake, of New York, and I was born at Alexandria, Virginia. In 1879 my parents removed to Baltimore, Maryland, where my preparatory training was received at the Southern Home School, taught by Mrs. Wilson M. Cary.

After a year's special study at Wellesley College and a year spent in Europe, as well as several years of private study of the Modern Languages and Latin, I entered Bryn Mawr College in 1893, and was graduated in 1895 with the degree of A. B., my major subjects being French and Latin.

As holder of the Bryn Mawr European Fellowship, I spent the year 1895-96 in Paris, where I attended the closed and open courses at the Sorbonne and the lectures at the Collège de France.

I wish here to offer to Professor Ferdinand Brunot, of the Sorbonne, my cordial acknowledgments of the personal kindness and encouragement which I received from him while I was in attendance upon his courses.

On my return to America I held for two years the chair of Modern Languages at the Mississippi College for Women, at Columbus, Mississippi. In 1898 I returned to Bryn Mawr College, where I continued my work in Latin, under Professor Gonsalez Lodge, and in Old French Philology and Dialects under Professor Louis Emil Menger.

As holder of the Fellowship awarded by the Baltimore Society for the Promotion of the Higher Education of Women, I spent the year 1899-1900 in the University of Zurich, where I studied principally under Professor Heinrich Morf. I cannot express too strongly my sense of obligation to Professor Morf for the inspiration I received from his work, as well as for the personal kindness and consideration with which he treated me while I was connecte with the University.

During the year 1900-1901, I had charge of the French Department at the Bryn Mawr Preparatory School in Baltimore. At the beginning of the second Semester of 1902 I returned to Bryn Mawr College, where I was awarded the Resident Fellowship in Romance Languages for the year 1902-1903.

In June, 1903, I received the degree of Ph. D. from Bryn Mawr College, my major subject being Old French Philology and Literature, my first and second minors being Latin and Spanish respectively.

Let me here express my gratitude to all the professors under whom I studied at Bryn Mawr College. Especially are my thanks due to M. Lucien Foulet, Professor of French Literature; to Dr. Gonsalez Lodge, Professor of Latin, and to Dr. Fonger de Haan, Professor of Spanish. To their wise counsels and kind assistance, I am not less indebted than to the valuable instruction I received from their courses.

To the late Dr. Louis Emil Menger, Professor of Old French Philology, under whose direction my dissertation was composed, I owe the practical assistance, the wise encouragement and the discriminating criticism without which I should scarcely have been able to complete the task I had undertaken. I keenly regret that my dissertation in its present form could not be submitted to Dr. Menger, nor receive the benefit of his final judgment.

FLORENCE LEFTWICH RAVENEL.